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LEND A HAND.

A RECORD OF PROGRESS.

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We are so entirely misled by the analogies of England and the continent of Europe that very sensible people even take views entirely false as to what are called charities in America.

The truth is that the Lady Bountiful business of four-fifths of the English novels which we read is, and ought to be, utterly unknown in this country. There is no riding about in a country village, with a footman behind and two bottles of sherry and four blankets in the front of the carriage. There is no going in to receive the gratitude of starving peasantry. It may be doubted whether there is as much of this in England as there is in the novels; it is quite sure that there is next to nothing of it in America.

What there is in America is the arrival every year of nearly five hundred thousand people in a home utterly strange to them. These people make a great many mistakes themselves, they are intentionally misled by a great many sharpers, generally of their own country, who fleece them as far as they can of everything they have. If these people arrive early in the summer, there is a reasonably good

chance that they may be able to earn their living before winter comes on. If they arrive too late in the year, why, here they are, in the large cities of the seaboard. They have struck no root, they have made no connection, and they will be likely enough to be in need.

In all countries of the temperate or arctic zones, winter brings with itself certain special hardships. There is the need of clothing, there is the need of shelter, there is the need of fuel, such as does not exist in the tropics, and such as has not existed in summer. Of course the ants, and people who are like the ants, have laid up store in summer for the winter months. Nineteen-twentieths of the men and women of the community have done this. But the remaining twentieth has not. They have been sick, or they have not had any foresight, or in some way or other they came out upon the first day of December with nothing in their pockets and nothing in the bank. The first day of December, meanwhile, has frozen up the ground, and there is no farming. It has brought in short days, so that everybody who can close a factory at any season prefers to close it then. It has stopped all building of roads and canals, and other matters which are affected by the frost; it has reduced, though it has not put to an end, the business of the fisheries. In five hundred such ways, Nature herself has cut off the occupations by which many men earn their bread.

It does not follow that the particular people who are thus cut off from their accustomed wages are the people who are apt to need charity. Probably they are not. Suppose a journeyman painter, who has earned his money readily and skilfully through eight months of the year when people paint houses and barns,— suppose this man arrives at the first of December. From the first of December to the first of April there will be little or nothing to do in the line of his business. This man does not go into a poor-house; he does not ask for alms from door to door. He has something in the savings bank, and he looks round to see what he can do. He is an intelligent, active, enterprising

fellow, and anybody who wants to employ a good workman is ready to employ him. By precisely that seeking of employment and finding it, he turns out of employ, or keeps out of employ, some shiftless, drunken, incapable fellow, who would otherwise have been in the place which this intelligent and industrious mechanic occupies. That is to say, what people call "the labor market" has just so many vacant places. These places are taken by men who can fill them and can fill them well; and, as happens in all other solutions, the heaviest dirt goes to the bottom.

Thus is it that, as in one form or another, we are constantly saying in these pages, the real business of charity relief, so-called, in America, is concentrated upon what the old New Englander called the period between Thanksgiving and Fast. In other forms of civilization, the difficulties which we meet have been solved by methods which are impossible here. If you will go into an English market-town in September or October on a Fair day, you will see loafing about scores, perhaps hundreds, of young fellows in the white frock of an English peasant laborer. This frock means that they are there to be hired for the next year. If you see a man with a bit of green in his buttonhole, that means that he has met somebody who has hired him and that he is not in the market; if he has no bit of green in his buttonhole, and you want a man for a year, you talk with him, you find out where he has worked, and you engage him for a year. It is easy to see that, in a country and climate where there is something to be done in pretty much every month in the year, it is a good arrangement for master and laborer both to make these arrangements which run through the twelve months. One consequence is that the labor-market in England is not so much affected in winter as ours is here; that is to say, the agricultural laborer hardly understands there, as the agricultural laborer does here, that he is of use for only eight or nine months in the year. With us, on the other hand, especially in New England, the farmer who does hire laboring men is very apt to make his agreement to run

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simply for a term of months, and at the outside it ends with Thanksgiving. This is, if you please, from a large point of view, a mistake. It would be a very good thing if something like the permanent residence of the farm-laborer in the neighborhood of his employer could be brought about here. But it is to be remembered also that, taking the farmers of Massachusetts, for instance, on the average, each farmer hires but half a man in the course of a year. The farmer himself and his sons do the work of what we call farming, and on the average the number of hired people is thus small. Still there are enough considerably to affect the operations of large cities. The man who has been at work through the summer on a farm, drifts into Lowell, or Lawrence, or Boston, or Fall River, to see what there is there that he is fit for. He is a good fellow probably, and he is fit for a good many things. He is fit to take care of horses, he is fit for many branches of factory work. He neither drinks nor steals nor swears nor lies, and thus has the first advantages for a man who seeks employment. Such a man is very likely to find employment in the first week; and precisely for that reason there is no place vacant for the Hermann or Stanislaus or Patrick who has arrived in the country within a fortnight, does not understand a word that is said to him, and cannot find his way even if he knew where he wanted to go.

To the great body of our readers, men and women who have some training in service, it is needless to say that such assistance as can be given is moral, spiritual, personal. It is in the courage which a brave man gives to one who has failed, which a strong man gives to one who is weak, which the lord of the manor gives to a vagrant. More or less money will be needed; but, as we are always saying, money is the cheapest drug in the business. If we mean to place the round peg in the round hole, the square peg in the square hole, if we mean to lift up that which has fallen down, if we mean to compel blind eyes to see, we are to do it by inspiriting the blind man and the cripple. It is the work of the heart as well as the head, and the victory comes as we

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see our patient able to take care of himself, nay, even if he forgets the hand that has lifted him. Five months of such work are before our readers, before the great charity of spring shall renew the world, and make nine-tenths of those whom we serve forget that they needed our help. We approach such problems this winter with much more heart than we have done for the last two or three years. We know how to do our work better, and there is less work to do.

EDWARD E. HALE.

PURE WATER AS A HYGIENIC FACTOR IN PRISONS.*

BY D. N. RANKIN, M. D.

The supply of water in sufficient quantity and of good quality is a fundamental sanitary necessity. The question of the water supply as to quantity and quality is one of the first points of inquiry in all sanitary investigations, and undoubtedly is the agency by which diseases are frequently introduced. It is found to be the case, that impurities of water are likely to produce their greatest effect upon the membrane with which they come in contact. Among the most prominent diseases introduced inside the prison walls through the medium of unwholesome water, may be mentioned diarrhœa, dysentery, typhoid fever, and cholera. We have observed that of the diseases incident to the summer months in a prison population, diarrhœa, very frequently in an epidemic form, holds a prominent place.

There are many conditions of the water in producing this form of disease, as suspended, and especially fœcal matters, suspended vegetable substances, dissolved vegetable matter, fœtid gases, dissolved mineral matters. When diarrhœa is produced by suspended fœcal matter, in cases in which the

* Paper read at the National Prison Conference at Denver, Colo., September, 1895.

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water is largely contaminated with suspended sewage, the symptoms are often of a choleraic nature, as purging, vomiting, cramps, etc. This condition has been noticed by Oldekop of Astracan, who found choleraic symptoms to be produced by the water of the Volga, which is impregnated with sewage.

In the prison at Halle an extensive outbreak of diarrhœa was traced to the contamination of water with putrid substances. This disease is also often produced by suspended and vegetable substances washed off the ground by heavy rains into shallow wells.

In the medical department of our late war, numerous instances have been reported where diarrhœa occurred, arising from the use of surface and ditch water, which ceased when deep well water was used. Possibly there might have been some animal contamination. It is also stated on good authority, that animal organic matter from graveyards appears to be especially hurtful.

Prof. Wanklin cites the case of the Leek workhouse and also that of Biddulph Moor, in both of which vegetable matter in solution appeared to produce diarrhœa. It is often produced by the absorption of sewer gases, as when the overflow of a cistern opens into the sewers. Brackish waters, whether rendered so by the sea, or derived from loose sands, produces diarrhœa in a large percentage of persons, and at some of the sea-side resorts, water of this character formerly caused much disease of this kind.

Dysentery is often produced by impure water. Eminent medical writers refer to this cause and cite numerous instances where it undoubtedly caused great epidemics of dysentery. As soon as the water was rendered wholesome, there was an almost total disappearance of the disease. In time of war, this cause has often been present, and the great loss of lives by dysentery is noted in all medical histories of military campaigns. The impurities which thus produce dysentery, appear to be of the same kind as those which cause the allied condition, diarrhœa.

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"The infection of typhoid fever," states Prof. Karl Lieteermeister, "can be produced by the air we breathe and by the water we drink." He remarks further that most of the physicians admit the occurrence of infection from drinking water, but there are some who, if they do not entirely reject this mode of infection, yet regard it as unproven. "There can be no doubt to unprejudiced minds," says the above author, "of the frequent occurrence of infection from drinking water," and he asserts that the infection from drinking water can be more clearly proven than the infection from the air.

It is certain there are many wells and rivers into which drain the matters from the adjoining privies. The belief that typhoid fever can be spread by means of water as well as air, appears to be of comparatively modern origin. Prof. Austin Flint, Sr., cites instances proving beyond a doubt that the disease is communicated by means of drinking water when the excreta of typhoid fever patients had drained into it. Prof. Murchison reports several striking outbreaks of typhoid fever in localities in which it appeared to be fairly attributed to emanations from obstructed drains and cesspools or from drinking water tainted with sewage.

Dr. Wm. Budd expressed himself as having long been convinced of the propagation of typhoid fever in this way. Dr. DeRenzy has also published a remarkable paper on the extinction of typhoid fever in Millbank Prison, and shows from the statistics of many years that the fever entirely disappeared when the use of the Thames water was given up. The disappearance was coincident with the change in the water supply. My own experience, which has been quite extensive, with numerous outbreaks of typhoid fever epidemics, fully corroborates the opinions of the above eminent authors on the subject.

Dr. Lebert, in his valuable writings on Asiatic cholera, in reference to its contagility, states as to the cholera germs: "The lowest organisms, as is well known, live in the air, as well as when attached to different solid substances. But

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they lead a much less active life, and their capacity for increase is much diminished outside of fluids, and thus, while the air and other substances may certainly transport cholera, they are less active agents of dissemination than the fluids in which the parasites have already undergone considerable multiplication." "That although the great marches of the disease were characterized by an unmistakable direction from east to west, it is now firmly established that the cholera spreads by preference in no particular direction, but that it may pursue a course just as readily from west to east, from north to south, or *vice versa*." Quite frequently there is no definite course at all and the disease irradiates from every given centre, in every possible direction, as determined chiefly by lines of travel, or more especially by cases, lightly or severely attacked, whose effects, emanations, stools (these latter by no means exclusively), spread the contagion and transport the disease, particularly when the condition of the water of the ground, the drinking water, and their contact with human beings encourage an abundant development and action of the cholera germs. Transportation of the disease occurs in this way most remarkably and most destructively, by travel in regions but sparsely populated and in places even abundantly populated, by individual cases, as is positively shown in a whole series of instances in the transport of criminals or prisoners. The manner in which water becomes infected is the same for cholera as for typhoid fever.

The water question is at present occupying the minds of both men and women eminent in municipal affairs, and taxing their energies how to furnish wholesome water in sufficient quantities to the rapidly growing cities they represent. For instance, New York city offers great inducements to its people to cultivate cleanliness and promote health. In that city water costs consumers less than one-half the water tax charged in Pittsburg, Pa. One of the greatest question sat present, discussed before all sanitary bodies, not only in this country but in all civilized nations, is the subject of pure

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water. Some cities, in order to have the matter more fully brought before the people, have appointed Sanitary Sunday and requested the ministers to preach upon this great subject. It has become a subject interesting not only to scientists, but all classes of life now call for this great reform, pure water.

Many of the clergymen have acted upon this suggestion and preached earnest sermons upon the importance of this great measure. Permit me to make an extract from a sermon, delivered in Pittsburg, Pa., by Rev. Nevin Woodsides, June 8th, 1895, in which he said: "Solomon knew the value of human life. He knew also that we are our brothers' keepers, and that the blood of our neighbors will be required at our hands. The sixth commandment requires all lawful endeavors to preserve our own life and the life of others. Our text requires us to secure the purest of waters. If this cannot be obtained from the sparkling spring or the purest mountain lake, then let the most improved filtration be employed to provide for poor and rich one of the greatest earthly blessings, pure water. As three-fourths of the body is composed of fluids, the supply must be furnished by the free use of pure water. We are killing ourselves by artificial drinks. Pure water, pure water! the dying infants in their mothers' arms cry for it. The strong men in their constant toil demand it. The mothers, whose business is to make home pleasant, must have it. The excellent ladies who have entered upon the work of municipal improvements, deserve the highest encouragement in their noble work. God bless them in it. If they may be the means of getting better water for our city, the generations to come will rise up and bless their memory. Why should we be compelled to drink drugged or filthy water, when God has provided an inexhaustible supply of the genuine article."

The quantity of water will first occupy our attention; quantity of water supply for each, how it is collected, its distribution, etc. By the regulations of the medical department of the English army, the surgeon-general and deputy

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surgeon-general are directed to ascertain that the water supply is good, abundant, and perfectly protected from pollution; that the means of bathing and cleanliness are sufficient and made use of by the men. As regards hospitals, they are also to ascertain that the water supply is pure and abundant and sufficient for all the requirements of a hospital, and that the lavatories, bath-rooms, and water-closets are kept in proper order. The medical officer in charge of troops is ordered to examine, from time to time, the quality and amount of drinking water. An English soldier receives fifteen gallons of water a day for all purposes. No extra allowance is permitted. I merely quote the above from a reliable English journal to show the high estimate they put upon the importance of having an abundant supply of wholesome water, in order that the diseases so prevalent where large numbers of men are massed together, may be prevented. Water in prisons may be required for drinking, cooking, ablution of persons, washing of clothes, for cleansing of water-closets and sewers.

The importance of bathing is now considered so essential to cleanliness and health, that in a number of cities in this country encouragement is given through the medium of free bathing and sanitary arrangements, and those cities make no charge for the water supplied to one bath-tub for each house. Outside of this, there is a tendency to lower the water tax, compared to former times. Bathing is not an unimportant feature in the sanitary arrangements of the Western Penitentiary of Pennsylvania. Its bath house contains fifty bathing arrangements, shower and tub, all supplied with hot and cold water, where every prisoner, unless excused by the doctor, is expected to take a bath once a week. In this prison every cell and shop is furnished with cold water for drinking, and flushing of water-closets, also in every cell, supplied from the city water, where the water is supplied from the mains of the city of Alleghany water department.

I will quote from a paper read by Hon. W. M. Kennedy, mayor of Alleghany City, Pa., before a meeting for purer

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municipal government at Cleveland, Ohio, May 30th, 1895:

"The water question of a great city is a most important one, and joined to the question of water supply is that of pollution of the streams. Nothing is so absolutely important to the welfare of the whole community as the water it drinks. It is the one thing we cannot dispense with, the imperative necessity of life and for which there is no substitute, and yet, strange to say, it is the one matter in city life that is most neglected in nearly every community. As long as people can step to a hydrant and draw a supply of water without trouble, they never seem to consider the source of the supply or the filth with which the water may be impregnated. It is only when threatened by a great epidemic, like cholera, that they become conscious of the situation and give it any concern. This is not a question of cost, but of life and health itself, and deserves the first consideration in all municipal bodies. In fact, it is of such vital importance that I believe the matter of stream pollution should be made a national question." Most certainly the public is getting aroused to the importance of sanitary rules, as a preventive of disease. In cities supplied by water companies, the usual mode of reckoning is to divide the total daily supply in gallons by the total population. The average of London districts per head per day is 32.7 gallons, Glasgow 50 gallons, Paris 31 gallons, and New York 83 gallons. In fifteen American cities the supply is, on an average, only 15 gallons per head per day.

The following from a writer of almost a century ago is worthy of mention. He said: "Water affords a beautiful illustration of that indestructibility with which the Creator invested matter for the preservation of the world he formed from elementary masses, and it appears to have existed unchangeable from the commencement of the universe. Its constituent parts are not broken into by any atmospheric revolution. They continue the same whether in the solid ice, the fluid state of a liquid, or the gaseous form of a vapor. Its powers are undisturbed, whether in the wave or

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the stream. Water is the same in the atmosphere as in the earth, and falls in the very same nature as it ascends. Electricity has no other influence upon it than that of hastening its precipitation. Chemical agents, however powerful, can only decompose its elementary principles upon the most limited scale. The homogeneous characters of this fluid admit of no alteration and, like atmospheric air, they are still obtained as pure, most probably, as when they first emerged from chaotic state. The same principles are found in the clouds, the fogs, the dews, the rain, the hail, and the snow."

DISTRIBUTION: The sources of supply should be by aqueducts and pipes, and should be arranged for the easy, immediate, and complete removal of dirty and polluted waters. The water supplied to prisons should be conducted by pipes, composed of iron or vitrified material. Iron is the best for the larger pipes, and iron or some metallic substance, as brass or lead, for the smaller pipes. The pipes are of different sizes and are named, the main being the largest ones, the submain next smaller. The communication pipe is that which runs from the service pipe to the point of consumption.

The water which acts most upon lead pipes is the purest and most highly oxygenated. The portion dissolved forms often a film or crust, especially at the time of contact of water and air. This crust consists of carbonate of lead and hydrated oxide. The mud of some rivers will corrode lead, probably from the organic matter it contains. The deposit which frequently coats the lead pipes, consists of carbonate, phosphate, and sulphate of lead. The lead is more easily acted upon, if other metals, as iron, zinc, and tin, are in apposition. Other substances may find their way into water which may act on lead, as vegetables and fatty acids arising from fruits, vegetables, sour milk, or cider.

QUALITY OF WATER.—The following investigations should be made: We should know the source from which it is obtained, what is its composition by actual and competent analysis. Is it healthy water from its source and its distri-

bution until it arrives at the place of consumption, or has it been rendered impure or contaminated during its distribution? As heavy rains will wash deletereous substances into it, a well should not be less than fifty feet deep, as recommended by the English Rivers Pollution Commissioners, thereby passing through an impermeable stratum. This same commission gives the following table of wholesome water: 1st, spring water; 2nd, deep well water; 3rd, upland surface water.

An eminent writer upon the subject gives the following classification of water: 1st, pure and wholesome water; 2nd, usable; 3rd, suspicious; 4th, impure.

The waters belonging to the first and second classes may be used; those of the third, or suspicious, should be boiled and filtered before distribution. A purer source should be obtained if possible, and sources of sewage contamination ascertained and prevented, and the fourth not be used at all.

We owe to accident many valuable discoveries in medicine. It is said that several Indians, having used the waters of a small lake in which cinchona trees were growing, experienced the benefit which led to the use of Peruvian bark, and the thermal properties of the baths at Carlsbad were first made known by the howling of one of Charles IV.'s hounds that had fallen in them in a hunt.

It has been also observed in various countries that particular waters produce various diseases, as goitre, calculi, and other distressing afflictions. The ancients dreaded the impurity of their rivers. The Romans boiled their water in extensive *thermopolia*, where not only potations were drunk hot, but occasionally with ice and snow. Heroditus informs us that the Persian monarchs were accompanied in their expeditions by chariots laden with silver vases, filled with water of the Choaspes that had been boiled, and which was destined solely for the king's use.

It appears from the above that boiling water to render it perfectly pure and wholesome is not altogether a modern

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procedure, but merely brought forward in the present time as the most reliable means we have of rendering suspicious water perfectly pure, thereby destroying germs of all kinds which our bacteriologists inform us is the vehicle by which more diseased germs are conveyed than by any other means.

Use of Impure Water, whether from the Spring, River, or Well.—This condition depends upon many circumstances, the mere fact, as many persons suppose, of its being obtained from a spring, is not a guarantee of its purity. Sometimes river water is purer than spring water. The river water may have a very different constitution from that of the springs near its bank. Shallow well water is always to be looked on with suspicion.

There are three principal methods of obtaining a water supply of a good quality for a great city. The first, and in some respects the most satisfactory method, consists in draining the water from the ground, through which it has passed and has become thoroughly purified. The second method of obtaining a good water supply is from an impounding reservoir or natural lake, upon an uninhabited or but sparsely populated watershed. From a sanitary standpoint, the water supplies so obtained are the best in the United States.

Where the above are not practicable, then the method of securing a good water supply by means of filtration is almost the only one that can be used. This method is comparatively new in the United States, but not to the world. As long ago as 1839, sand filters were built to filter a portion of the water supply of London, and the process was so successful that its use rapidly extended, and in the fifties, filter plants commenced to be constructed in Germany. Since that time the use of filtration has steadily and rapidly increased. Over 20,000,000 people in Europe are now regularly supplied with filtered water. Among the great cities supplied with filtered water, London may be mentioned, where 5,000,000 people are supplied 200,000,000 gallons of water daily, filtered through 120 acres of sand filters; Berlin, where 1,600,000 are supplied; and Liverpool, where

1,000,000 are supplied. Hamburg with its 600,000 population is supplied by the same method.

The objects of filtration are twofold. In addition to its purifying effects, it removes from turbid river waters the mud and disagreeable taste and odor which they so often contain, and renders them attractive and palatable. And from the latter reason alone, even if there were no other advantage to be obtained, filtration would be desirable. It is only necessary to notice the wonderful changes made in the sanitary condition of London. Hamburg, in 1892, was the only city in Western Europe that used unfiltered water. In that year, upon an outbreak of cholera, 20,000 cases occurred and 8,000 deaths were directly attributed to the polluted water.

Instead of spending large amounts of money on public parks, streets, driveways, etc., the municipal fathers should give more attention to that which prolongs life and lessens disease by supplying a better quality of water to their constituents.

In concluding, permit me to say that the question of a pure water supply for cities will not cease from being agitated, by people clamoring for their lives and health, until it is obtained. The time is not far distant when it will be considered a criminal offence for any water company to supply to the people for potable purposes any but the purest water.

For if it be necessary that pure and wholesome water be provided by all municipalities, it must be apparent that our duties as prison physicians will never be completely filled until all prisons are supplied with water, pure, clear, and healthy. For that reason, I have endeavored to grasp methods of treatment and sources of supply necessary to secure for all this primal necessity of life.

My object in the foregoing paper is accomplished if I have succeeded in interesting you upon this important subject, pure water.

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THE ABOLITION OF PAUPERISM.

Is it possible to reduce the inequalities of society so that no one shall suffer from a lack of that which others have in superabundance? There are many who feel that the time has come when such radical social reconstruction can be accomplished. It is fortunate that civilization has never been quite reconciled to believe that some must starve while a few revel.

The solution of this great social problem requires at the outset accurate understanding of what it is desirable to achieve. One hundred years ago it seemed all important that there should be equality politically. It never was secured, because, although all men may vote, all do not equally know how to vote. Fifty years ago the problem shifted to equal educational privileges. But while schools became free, all have not secured equal knowledge. Plainly, we are lacking in an equality farther back, that legislation cannot get at. Now that the desideratum seems to be equality in comfort, we meet the same inexorable hindrance. The problem is really not equality; for if anything is ineradicable in nature it is the inequality of things and persons. Happiness, however, is not any less possible at the bottom of society than at the top. Swedenborg tells us certain spirits said to him, "Write a word for us also," And he answered, "What shall I write?" They said, "Write that every spirit is in his own delight." He said, "What is your delight?" They replied, "It is the delight of adultery, stealing, defrauding, lying." He said, "Then you are like unclean beasts." They answered, "If we are, then we are." This may be a very sad fact, but it is very true. You cannot equalize happiness by wealth.

The real problem is Betterment. Life is not worth living on one level more than another without improvement. Millionaires are as likely to commit suicide as paupers. The

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higher classes are harder worked and shorter lived than the lower. This we need to see clearly, and to have worked into our literature, that that which makes happiness is not to control property like a Vanderbilt; but to have at night a little better opportunity, and better outlook, with a little more knowledge and a little more capacity, than in the morning.

From this standpoint we are saved from misdirection of social energy. Malediction of capital is wasted force. Our millionaires are as much needed as our millions. On the whole, the evolution of an age of amassed capital,—temporary as it will be,—will be a chapter in history far from regretable. Sacking factories and destroying wealth, which underlies all possible prosperity, is idiotic. A strike is the butt end of bad logic. Blotting out ten millions never relieved a wage pinch, in the very nature of things.

From this standpoint we shall also get rid of the readiness to take on class brands. If brains go before hands, the owner is on the road upward. He belongs in no fixed class, and should be ashamed to assume that he does. The doctrine of betterment refuses to agree that a man who controls property, without health or time, is superior to a man of ability and character, but poverty. The enormous task of changing a continent of forests into farms and villages led us to overestimate the value of millions. The new society will count muscle and brains as collaterals with bonds and stocks.

The problem of betterment concerns three distinct classes: (1) the naturally helpless,—the children, the aged, the disabled; (2) the hard-working poor; (3) the degenerate. These three classes are almost invariably confused by reformers, but are totally distinct. The first class nature creates and leaves us to provide for; the second exigencies create; and the third consists of dehumanized elements thrown off by the urgency of evolution.

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The Naturally Helpless.

(1) *The Children.* Our innate love for children has made it easy to adjust social life to their protection and culture. The principle is now unquestioned that every one is born to equal rights to acquire knowledge. But it is possible that graduation from school life does not involve either preparation for bread-winning or for wise performance of civic duties. The fundamental duty is to so start children that a life failure can hardly be possible. We have not educated a being made as complex as a human child, when he has only a measure of mental drill. Manual culture, and knowledge of things, are also all important requisites to secure betterment. Unfortunately nearly all evil as well as all good can be traced back to education.

As for child-labor, I am deeply sympathetic with the spirit that would sharply limit it. But more children suffer to-day from a lack of labor than from labor itself. Laws should work both ways if regulation is attempted. Our boys and girls must not be made, or left to become, industrial imbeciles. Most of the pathos that covers child-labor laws covers parents as well. I am compelled to have the same sympathy for a factory poisoned mother, whose unborn babe is also poisoned, as for the child who is factory-poisoned after he is born. Nor does the father deserve less consideration whose sexual instincts and bread-winning powers are rendered abnormal by fetid air and social massing. The Ohio law is possibly as just as any, permitting factory inspectors to order the removal of a child from work "where life or limb is endangered, or its health likely to be injured, or its morals may be depraved by such employment." But it must be added that morals are as seriously endangered where every day teaches a boy that in trade all is honorable, though it crowd to the wall a neighbor.

(2) *Old Age.* It is a curious fact that our earlier ancestors of the Aryan stock took more care of old age than of childhood; we take almost no care of age, while increas-

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ing our interest in youth. On the whole, we have lost a great virtue. The most dreadful thing in our civilization is old age. After fifty, these older Aryans retired all who chose to forest life—that is, a life of rest, prayer, and counsel. The middle section, from twenty to fifty, supported the two ends. If we are to abolish pauperism and establish the law of betterment, we must reconsider evolution and take up the case of fathers and mothers. Our parents should graduate at seventy into the fostering care of the state. England has now no more irrepressible question than old age pensions. Germany has legislated to this effect; first, insurance for all laborers against illness; second, insurance of all employees against accident; third, pensions for all laborers who have completed their seventieth year. Insurance comes one-third from wages, two-thirds from employers. To the fund for accident insurance all employers must contribute. Under this law, about sixteen millions of dollars are annually raised for the benefit of eighteen millions of workmen. Under the pension act, fifteen millions of persons receive each something less than one hundred dollars a year. Dr. Wolff, after a special study, reports: "The aged poor are no longer the outcasts that they were. They bring *some* money into the household." This reform will be completed when our reverence for age is equal to our love for childhood.

(3) *The Disabled.* It is unnecessary to discuss this section. Our hospitals are a noble provision for those who touch our hearts with their misfortunes. Idiots, blind, deaf and dumb, and cripples of all sorts, do not lack for provision under existing civilization.

The Hard-Working Poor.

Turning to the hard-workers, the problem is still betterment. What can be done to enable the poorer classes of daily toilers to always have a bright outlook? This sweeps out of our discussion all temporizing measures, intended as temporary palliatives for hard times.

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(1) *Contracts as a Basis of Employment.* The fundamental difficulty with all enterprise is instability and uncertainty. Underneath the whole system of employment lies, in its extremest form, this trouble that the employer may discharge when he chooses; the employed can cease labor at a moment's notice. Neither is bound to consider the interests of the other; and as a rule neither does. For this reason solely the strike is possible. The farm hand may quit in the middle of harvest; the hired girl may quit a sick employer, at the risk of not only family comfort, but health and life. The great railroad strikes have left the harvest of whole states to perish, and arrested the commerce of a world. The tendency is toward suspicion, and class friction, and hate. There is no possible improvement until the whole wage system is readjusted to a basis of contracts.

A writer of note assures us that those engaged in a recent strike "were within their rights" in going out in such a manner as to not only ruin their employers but paralyze the business of a million people. Morally, this is false doctrine; legally, it is true. We find ourselves thus possessed of a system that sets up legal rights against honor. We have no honor bond in our business relations as employer and employed. The employer is bound only to pay the stipulated wages, and treat his men as machines. He may discharge as freely as the employee may quit. It is this soulless instability of our industrial system that has mated the hatred between capital and labor. All labor should, first of all, be rendered certain, on the basis of a legal contract.

(2) *A Living Wage.* Following immediately on this rational basis of employment, each laborer should have a reasonable joint share in the profits of the work to which he devotes his attention, skill, and strength. By this road we come to nothing less than legal and compulsory coöperation; and profit and loss sharing. That we ought to wait for a universal voluntary adoption of this principle of sharing is not evident. Mr. Pullman found his cars could not be built

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and leave himself a fair margin. He at once adopted the plan of making his employees share loss. But when the margin was enormous, did he compel his employees to share profits? Our present system is one of mutuality in losses but not in gains.

This is clear, that the contract system and a living wage, which in reality is a wage that rises and falls with the market, must come into operation together. It must become impossible for the one party to discharge, and for the other party to strike. The workman and his employer must be bound together as closely as their interests are by nature common. They should go up together, and go down together. Business readjusted to such a basis would speedily, nearly, or quite, prevent bankruptcies; for the combined energies of the whole force would determine success. The effect on general prosperity would be equally determinate. Stability would displace suspicion. Last summer when Mr. Nelson of St. Louis, who has adopted the coöperative system, asked his men to work full days for three-quarter wages until better times, they assented with cheers. The laborer and employer can be thus brought into fraternal sympathy.

(3) *Postal Savings Banks.* This poverty problem is deeply enmeshed with waste. Some one has said that there is enough thrown away by our seventy millions to keep in comfort half as many more. It has been asserted that from first to last one-half our possible crops are lost through ignorance, improvidence, or lack of ability to cope with insects and droughts. Still more astounding is our waste of productive energy. It has been demonstrated that with economy of force, a family may live more easily upon ten acres than upon a hundred. Prof. Shaler says that our cemeteries contain more wealth in coffins and stones than our schools expend on learning and character. Deeply we need a cure for this folly. To induce a poor man to lay by a small part of his daily income is to point the way of betterment. Savings banks have paid more interest in character than in cash.

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They are rightly named saving institutions. There should be a system of such banks placed on a basis of absolute security—a basis impossible to even question. For this reason I hold that we should become a mutually coöperative people —by means of government or postal savings banks.

(4) *Adequate Recreation.* It is not easy to show that an eight-hour law can affect poverty in the way of betterment. There are few employers who do not work ten or twelve hours a day; and where an eight-hour law has been enacted, it is found that employees put in more hours of toil out of the regular channels. If the contract system of employment be adopted, the whole question may better be left to the contracting parties.

A more fundamental question is adequate rest for all classes. This question has never yet had a general and rational consideration. We have so far been unable to go beyond the effort to secure a religiously observed Sabbath. But the Jewish plan was one that went far beyond a seventh day of worship. Every seventh month was a month of rest. A person who violated this month was held to be as guilty as one who violated the seventh day. Nor was this all, for "the Lord spake unto Moses, six years shalt thou prune thy vineyard, and gather the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land. Thou shalt neither sow thy field nor prune thy vineyard; it is a year of rest unto the land." That absolute abstinence from work was enforced we know was not true, either on the seventh year, or seventh month, or seventh day; but approximate rest was secured. Can we imagine the effect on our business men if each seventh year were cut loose from all but absolutely necessary business?

Closely connected with these rest periods there was an effort to establish social equality. Under this dispensation the Jews had no mendicants; but under later kings, with a crush of toil, wealth increased and poverty increased. The scheme was the most remarkable in the history of legislation. It was enacted not for a class, but for all the people. It

had everything to do with making the Jews the most tenacious stock in the world, and the wealthiest—because the most optimistic. Clearly the object was to give one month of all time to recuperation. This ought to be the object of all legislation concerning hours and days of labor. The object of rest is to rebuild waste. Nature creates us; but we must recreate or re-create ousrelves.

Closely akin is the need of a new vision of work. Froebel says, Play is incipient work; work is ripened play. In our kindergartens we have applied the first half of this truth. We shall learn to apply the latter half to our bread-winning. We have left amusement too largely out of our home building and social building. The saloon, the cockpit, the vile book, all say amuse yourselves; but our employments say to the laborer only toil. The Salvation Army has revolutionized religion by going to the lower classes with music and sport.

(5) *The Use of Stimulants and Narcotics.* It is impossible to deal with this question of social economics without confronting the use of intoxicants. The poor man must abolish the saloon, or give up the struggle. The most absurd effort ever put forth by human beings is to seek betterment by strikes, while three-fourths of the strikers are frequenters of places where betterment never placed foot. The statement has recently been made in the German Senate that eleven thousand persons on the average are constantly under treatment for delirium tremens in Germany. Poverty is to be beaten with brains, and that which destroys brains makes not only sots but beggars. Sociology in all its departments rises up with a demand that this sort of business shall be abated. We can do nothing at present but stand at the mouth of the shaft and do our best to reconstruct the broken human beings that are being tumbled into the hopper of insanity, idiocy, and poverty by the saloon.

(6) *The Sexual Evil.* It is true everywhere and always that the bottom fact of the great bulk of all social evil is sexual abuse. It has in one phase of it been properly called

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the social evil. When we get down under poverty, and suicide, and a great deal of crime, we find devitalization is the trouble. Narcotics and stimulants are resorted to by an exhausted system. The tramp is mostly a sexual flatout, a sensuous remnant. What is being done about it? Open any physiology in your schools and you will not be able, by anything you read, to find out that children are born male and female. But in the streets the topic you shamefully avoid is everywhere. Worse than all, there is a class of men ready to fill up the vacuum you leave, with corrupting books. These are found in every school in the United States. You do not believe them to be in your family; you may be mistaken.

This debauchment is a part of the poverty problem—the non-betterment, the undoing business. We need physiologies that are not ashamed of a child as God made him. Sexual abuse in all its forms, inside and outside of legal privileges, leads to degeneration and helplessness. But where human beings are crowded into tenement houses, the temptations are enormously out of proportion. Where decency cannot have a chance, morality is virtually abandoned. The *Arena* has said powerfully: "Our slums are universities of vice, degradation, and crime,—and in these pits thousands are being brutalized and their children schooled for the almshouse." "We have almost destroyed the divine in us and wrecked the Republic by dwelling in the basement of our being." Come out of the cellars then, and live purer wedded lives. Our homes tend poverty-ward when they involve physical and moral waste.

I have not undertaken to discuss the subject, so far; but rather to outline it. What we need at present is not so much a keen attack at points, but a synthetic view of the whole problem. I should especially like to revert to such points as education; and show how very far short our present school curriculum comes from doing, what public education ought to do, in the way of creating self-helped human beings. But no one can be in touch with the teachers of

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America without perceiving that they are, above all persons, conscious that our schools are in a transition state. The new education will aim to develop both body and mind; to create beings capable of bettering themselves and society. Wherever else we work, or apply legislation, with narrow-visioned schools, we shall fail forever in solving the problem of betterment. The farther outline of the subject, pertaining to the degenerate classes, I defer to a second article.

FOOD OF NORTH AMERICAN INDIANS.

BY LUCIEN CARR.

As a rule, but by no means an invariable one, the work of planting and the care of the fields were left to the women of the tribe. It seems to have been a part of their share of the labor which the duty of providing for the family imposed upon the sexes; and so far from being either onerous or compulsory, it was carried on much in the manner of the husking, quilting, and other frolics of their English neighbors. Thus we are told that the people of each village worked together in common, though the harvest was gathered separately. When notified by the town crier "that the time had come for planting their corn, and that they who will not work must pay a fine or leave the town," they began at one end of the common field, in a plot or patch of ground chosen by lot, and when this was finished they took up the next adjoining one, and so on until the whole field was planted. "Sometimes one of their orators cheers them with jests and humorous old tales, and sings several of their most agreeable wild tunes, beating also with a stick in his right hand, on the top of an earthen pot covered with a wet and well-stretched deer-skin." Having completed their task they were usually feasted by the families for whom they had worked.

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When the corn was ripe, the women and their aids and assistants gathered it, each family receiving only what was grown on its own patch. A certain amount, in the discretion of the giver, was set apart for the use of the poor and needy, for the exercise of tribal hospitality, and for defraying what may be justly termed public expenditures. The rest was handed over to the owners, who arranged it in festoons along the sides of their cabins, or stored it in the tops of their houses, in caches, or in cribs and granaries. Among some tribes, the situation of their caches was kept secret, for they knew very well that otherwise "they would have to supply the wants of every needy neighbor, as long as anything was left. This," we are told, "may occasion a famine, for some are so lazy that they will not plant at all, knowing that the more industrious cannot refuse to divide their store with them." This same mistaken generosity, or practical communism of food, will also account for the fact that when an Indian killed a deer or any other game, he frequently left it at some distance from his cabin and sent his wife to bring it in. She was under no obligation to divide with every person she met; whilst with him it was a case of *noblesse oblige*.

Besides those articles which the Indian may be said to have owed to his own exertions, there were certain natural products, as e. g. wild oats, tuckahoe, and koonti, of which extensive use was made, though this was limited to the times and places in which they grew and flourished. In Wisconsin, for example, the wild oats, or as we call it, wild rice, furnished, at times, a good substitute for corn, and was cooked in much the same way. Of the tuckahoe, we first hear through Captain Smith. Like the koonti root, it was poisonous if eaten raw; and to prepare it for use as food, the Indians baked it in a pit for twenty-four hours. "It grew like a flagge," we are told, "in the Marshes," and when made into bread it had "the taste of Potatoes."

These were some of the more substantial, as they certainly were among the more desirable, of the natural products

to which, in their times and places, the Indian had recourse. The list, however, is by no means complete, for he was acquainted with a number of plants of which the white man knew nothing; and there were others, like the so-called *tripe-de-roche*, ground nuts, the bark of certain trees, &c., &c., which have never been recognized in our cuisine, though there were times when the Indian was obliged to resort to them, and to even more unsavory materials, in order to give character to his otherwise tasteless broth. They also had a great variety of fruits, such as plums, persimmons, grapes, and berries of different kinds, of which they made liberal provision. Some of all these they ate fresh as we do, whilst others were dried and used in winter, either as a kind of desert or as a seasoning in their bread and broth.

Maple sugar was made wherever the tree grew, and it found especial favor as an ingredient in their preparation of parched corn-meal. They also cooked corn in the syrup "after the fashion of pralines," which was a favorite dish with them, as a similar preparation is to-day with us; and in more recent times they also made a preserve of plums, which is said to have been good. Among some tribes, and in recent times, this sugar may be said to have taken the place of salt, though this latter article was known to them from the earliest times. Of nuts they had "a great variety and an infinite store," and besides using them as we do, they pounded them in a mortar and made them into bread or broth, or used them to mix with their hominy.

In preparing and serving these different articles, the Indian had need of certain utensils which may be roughly classed as kitchen and table ware. Of these, the pot or kettle, to boil his hominy or stew his meat, was first in point of general utility by virtue of the fact that most of his cooking was done in this way. As a rule, these pots were made of clay (though soapstone was occasionally used), mixed with powdered shells or some other material, and were so thoroughly baked that they could withstand the action of fire.

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Another kind of kettle, made of wood, was in use among the "wandering tribes," as it was not so easily broken, and in Texas they managed to cook their broth in a calabash.

To remove the husks and fit their corn, etc., for the kettle, they boiled it in lye or pounded it in mortars made of wood or stone, which were either portable or stationary. Some mortars are said to have been in use among the Osage Indians, and seem to have been public property, each family using them in rotation. They were simply stones selected at random, but of suitable size, in which the cavity was made or worn by use. To this same category must be added those stationary mortars that were worn in the face of some outcropping ledge of rock, such as were more or less common at or near the village sites of the Indians that lived south of the Ohio. Having pounded his corn to the requisite degree of fineness, it was sifted through sieves or sifters of cane splinters, or through baskets made for the purpose, of rushes or splits, and was then ready to be boiled into hominy or baked into bread.

Coming now to their table furniture, we find that they had a variety of spoons, cups, plates, and dishes of different materials, though they were somewhat unequally distributed among the different tribes. Thus, for example, among the Hurons of early times there was such a scarcity of plates and cups, or for some other equally good reason, that upon the occasion of a festival, each guest was expected to bring with him his bowl of bark with a spoon inside, both of which are said to have been very handsome. The Indians of New England were better off; and except that articles of earthenware were relatively rare, owing to "the scarcity of clay," they had an abundance of baskets, bottles, dishes, spoons, etc., of wood or bark; and what is more to the point, they had made great progress in ornamenting them. Their dishes, spoons, and ladles "were very neat and of a sort of wood not subject to split," and the mats upon which they slept and sat were of several sorts, and "were dyed some black, blue, red and yellow."

Creditable as is this display, it was surpassed both in variety and number by the different articles that made up the table furniture of the southern tribes. Especially is this the case with their earthenware, which, even as early as in the time of De Soto, is said to have differed but little from that of Estremoz and Montemor, towns in Spain. Du Pratz, who wrote some two hundred years later, tells us that this pottery was made by the women, who not only form the vessel, but dig up and mix the clay. In this they were quite expert, for they are said to make "pots of an extraordinary size, pitchers with a small opening, bowls, quart bottles with long necks, pots or pitchers for their bear oil which will hold forty pints, and lastly, plates and dishes in the French fashion." He had some made in imitation of his imported ware, which was "of a very pretty red."

Of their methods of preparing their food our accounts are full and explicit, and when we reflect that their only way of cooking was at an open fire, and that their only utensil was the kettle, we can understand the old chronicler's surprise at the variety of dishes they were able to concoct out of "their wild flesh, corn, beans, peas, potatoes, pompions, dried fruits, herbs and roots." On this point, too, Dumont must have been an authority, for speaking of corn, he tells us that "there were forty-two different ways of preparing it, each one of which had its proper name."

In addition to these dishes, which are in the nature of broths, stews or porridges, the Indians made several kinds of bread of their corn, or failing this, of chestnuts, beans, acorns, sweet potatoes, or any other suitable material that they could get. This involved an entirely different process of cooking, and the fact that some of this bread, as, for instance, the ash-cake, johnny-cake, and the pone, still finds favor with us, is proof of the success that attended their efforts.

Of their drinks, not much can be said, for the reason that, generally speaking, they had nothing but water, and, curiously enough, they preferred it warm and stagnant. Occa-

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sionally, as we have seen, they made a milk of hickory nuts, and they diluted and drank the broth in which their hominy was boiled. They also drank the bouillon in which their meat, or the crushed bones of such animals as they ate, were cooked. The sap of the sugar maple, according to La Hontan, was also drank, and it was not unusual for them when cooking "a fat bear or three or four beavers," to skim off the grease that rose to the top of the kettle, and drink it as if it were the sweetest "Parochimel," whatever that may have been. That the Indians of Virginia and elsewhere flavored their drinking water with "ginger, saxifras, and other wholesome herbs," including honey and dried fruits, is probable enough; but that "they drank wine whilst the grape lasteth," we doubt, though Gookin tells us that in Massachusetts they "planted orchards of apples and made cider; which some of the worst of them are too prone to abuse into drunkenness." Evidently, with the culture of the apple, they had also learned from the whites how to manufacture and drink hard cider.

Captain Smith tells us that "they kill 6, 8, 10, or 15 deer at a hunting." According to Cabeça de Vaca, a few Indians in Texas sometimes kill from two to three hundred deer, and on one occasion in Wisconsin the Pottawotomies "having declared war against the bears," killed in a short time upwards of five hundred of them. South Carolina, we are told, *circa* 1750, exported 25 @ £30,000 worth of deer skins per annum; as late as 1819-1820 the Sacs and Foxes, who then lived in Northwestern Illinois and Northeastern Missouri, brought in, among other things, as the result of their winter hunt, 650 bear and 28,680 deer skins. These figures will give some idea of the quantities of game that must have existed in early times, and they will enable us to understand how it was possible for the Indians to serve up, at one village feast, twenty deer and four bears, and at another, a hundred and seventy fish, "a hundred and twenty of which were as large as salmon."

Of course, when off on these hunting and fishing expedi-

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tions, a portion of their daily take was used by the hunters and their assistants. What was left, both of fish and game, was dried, either in the sun or on a hurdle over a fire, and was set aside for future use. Among other things, eels and even oysters were so prepared. It was also at these times that they tried out the fat of such bears, buffaloes, seals, pigeons, fishes, &c., as they took, and preserved it in skins, jars, gourds, &c., which were buried. Sometimes, according to Adair, the southern Indians mixed sassafras and wild cinnamon with the bear's oil, and in this shape it is said to be not only "good for the hair but preferable to any oil for any purpose." Smooth Florence, he adds, "is not to be compared in this respect with rough America."

Enough has been given to enable us to measure the advance of the Indian along this particular line of development; and judging from the quantity and quality of the products of his fields, from the many ways of cooking his food, and from the relatively elaborate character of the table ware used in serving it, we may safely say that he had reached a degree of progress far in advance of what we understand by the term savage. Indeed, in each and every one of these particulars, he had nothing to fear from a comparison with his white neighbor. So, too, in his system of providing for the poor and needy, for certain tribal expenses, and for punishing laziness, he displayed a knowledge of social science far beyond his condition; and he certainly showed commendable foresight in his efforts to guard against the proverbial rainy day, by curing and preserving his surplus stores of game, fish, and other kinds of food. That these supplies sometimes fell short is, of course, well known. The presence of an enemy, or the failure of his crop or of his hunt, might, at any time, precipitate a condition of scarcity, such as occasionally occurs in the frontier life of to-day. His ideas, too, of hospitality and good breeding, or it may be a desire for popularity, or possibly some medicinal, society, or religious function, may have led to a certain rude magnificence in his way of living that does

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not comport with our ideas of prudence, though something not unlike it is common enough amongst those who are supposed to act, if not from higher motives, at least from a better knowledge. Moreover, to the credit of the Indian be it said, his prodigality injured no one but himself; and when we consider that his position in the village and tribe depended, in good part, upon this very prodigality,—that according to his ideas, riches consisted not in what he had, but in what he gave away,—it will be seen that even in what is sometimes termed a brutal and wasteful indulgence, he may have been actuated by motives that are recognized as worthy and proper by civilized gentlemen.

That he was a hunter, and occupied a place in the first or lowest stage in the state of development as we have marked it out, is most true. It is also true that he was something more, for he was, in a small way, a farmer, just like his white neighbor. Indeed, so far as the comforts and conveniences that belong to this condition of life are to be regarded as a measure of progress, he did not materially differ from the advance guard of the band of pioneers that crossed the Alleghanys and won the West to civilization.

CHARITIES THAT HAVE SUCCEEDED.

BY EDWARD E. HALE.

II.

The statute which forbids any American to contract in Europe, or Asia, or Africa, for persons who are to be employed in this country has undoubtedly its advantages. By the simple prohibition it cuts off all danger of such apprehensions of the history of America is full of, from the time of the Redemptioners, as they were called, down. At the same time, however, it makes impossible a perfectly fair agreement between people who want to come here and peo-

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ple who want them to come, and one sometimes wonders whether it could not be amended.

This statute now makes an exception in favor of domestic servants, who may still contract in advance, for the services they may render in America, and for the wages they shall receive. For their benefit we set on foot in the Christian Unity, a society more than once alluded to in LEND A HAND, a system which worked so well that I am tempted to describe it.

My dear friend and assistant, Rev. John Williams, had been making a visit in England, where he had fallen in with many working girls who wanted to come to America. They would ask him whether there was not some one who wanted to engage them for service, and who would be willing to pay their passage. He reported this to me, and we conferred with the members of the Christian Unity, and set on foot a system which worked perfectly well. We did not propose to bring over people who were called trained servants; we proposed that girls who wanted to work, and who were ready to learn how to work, should come over here and should adapt themselves to the circumstances of their new life. We heard right and left, as everybody does, the complaint that it is difficult to find young women who are willing to enter domestic service. We knew there were plenty of such young women in England, and dear old Adam Smith and his law of supply and demand were so far present in our minds, that we thought we might put the round peg into the round hole.

The way we did it was this: Mr. Williams had a friend in Manchester in England, who was connected somehow with the ministry-at-large there, and he corresponded with him. He would write to him that we would be ready, on the arrival in Boston of such a steamer from Liverpool, to place ten or fifteen girls in homes in America, where they would earn good wages, where they could be initiated into American life. Simply, there was to be an understanding or agreement on the part of these girls that they should remain long enough in the new home to work out the cost of

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the passage. I think that the cost of the passage at that time was forty-five dollars in the second cabin. Our Manchester correspondent explained this to the girls who wanted to come to America. On these conditions they came; nobody forced them to come, and they did not come unless they wanted to.

On our part, I think we never advertised in any journals. We simply sent round to the ministers of the larger and more accessible towns in New England, that on such a day we should have, say fifteen girls, arrive from England, seeking such homes. We said if there were any person who was willing to advance forty-five dollars for the passage of such a girl, he should be considered in his turn in placing them in homes. We never had the least difficulty in obtaining persons who were thus willing to subscribe to our emigration fund. We always had a list of households, generally fifty or sixty miles from Boston, or even more, where they were willing to receive such a girl on these conditions.

The sinews of war were thus provided for. We had the money to remit for the passages, and the operation began when we sent over money enough for the first party. When the ship arrived, one of the officers of the Christian Unity went on board, and brought the party to the pretty Unity parlors with their baggage. There they remained a few hours, until they were sent to the specific places which were to be their homes. It was explained to each girl that she was expected to promise to work for Mr. and Mrs. So-and-So until she had worked out the passage-money. I think the rate of wages was fixed at two dollars and a half for each of them. Then somebody accompanied her to the train, bought her ticket, telegraphed to the new home at what hour she was to be met at the station, and she went to her place.

In this way in the course of one year we received nearly fifty young women from Europe. One of them, as I remember, was contentious and quarrelsome, made herself disagreeable in the house to which she went, and there was

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more or less bother about her. She was passed from place to place, and whether, indeed, the people who received her first ever got their money back again, at this distance of time I cannot pretend to say. But in every other instance the arrangement worked perfectly well. I do not see why it would not work perfectly again. It will not work at all, if anybody expects to make money by doing the intermediate correspondence. It will always require, as such things are a little apt to require, that the whole thing should be done as a work of love. The Christian Unity never received a cent in the transaction, and probably was more or less out of pocket for postage and car fares and similar matters of detail. But precisely what the Christian Unity was for, was to bring in the Kingdom of God, and there are plenty of societies which exist for exactly that thing now,—among others, some hundred thousand called churches of Jesus Christ. I do not think that any one of these would be travelling outside of its business if it brought from homes in England or Ireland or Scotland, where poor girls are near starvation, people who could grow up happily under the broader and more comfortable arrangements of American life.

This little story suggests the printing in this place of the experiences of one Sunday afternoon, which I wrote out some years ago for the *Union Signal*, and which I will venture to repeat now.

Dear Abraham Lincoln, when things got to a pretty bad pass in the Civil War, used to proclaim a national Fast Day. People now-a-days turn up their noses at Fast Days, but those Fast Days were very admirable institutions. They certainly did no harm to anybody, and I think they did a great deal of good. On a deadly hot Thursday in August, 1864, I was in my place in the pulpit of the South Congregational on a Fast Day. This was, as you will see, when things were at their worst and thickest before Richmond. I had stood up to give out my text, "Kingdom against kingdom and nation against nation, but he that endureth to the end.

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the same shall be saved;" —those were the sort of texts we preached upon in those days. As I stood up, I saw the sexton coming up the aisle with a yellow Western Union telegram in his hand. I waited for a moment, and the congregation saw I waited, to see what the news might be. He laid it on the desk at my side; but meanwhile I had said to myself, "It is good news or it is bad news. If it is good, I can read it to them before they go. If it is bad, it will only disturb us in the duty of this moment." I left the envelope without tearing it, and went on with the sermon.

While they were singing the closing hymn, I opened the despatch. It was from my friend, Colonel Kinsman, who was then on General Butler's staff. Colonel Kinsman had the charge of what were then called "contrabands," the refugee slaves; and he had asked my advice as to sending on a number of the women for whom they had no employment, to find occupation in New England. I had consulted the directors of the Freedmen's Aid Society, of which I was president, and they had unanimously begged that no such course might be taken. They thought that these black people belonged at the South, and that withdrawing them from the South was contrary to the regular course of emigration, and that the results, on every account, would be bad. I had accordingly written to Colonel Kinsman in this view, and supposed that it was shared by him and his commander. So, indeed, it was, at the time; but as the summer came on they had some sickness at Hampton, and this telegram was to announce to me that on Sunday afternoon he would arrive in Boston in a steamer with fifty colored women, for whom he wanted homes in New England. I did not think it necessary to read it to the congregation, though I did read them in those days many matters of such practical import. I went down stairs to find my loyal friend, Mrs. Cabot, of the Freedmen's Aid Society, who had received a duplicate of this dispatch.

Every director of the Freedmen's Aid Society was at that moment living in the country, taking the ordinary vacation

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outing to which Boston people are accustomed. Even the secretary of the society was away, and we knew he was. And, as I have said, the society had, without the least hesitation, determined that it was better not to have these people brought on. But here they were; and on conference with Mrs. Cabot, I called a meeting of the directors the next morning at the office. This was Friday morning. When they came, they were, on the whole, I think, the crossest set of people I ever saw. It was hot and sultry, their advice had been spurned, they were organized to aid freedmen at the South, they had never meant to aid them to come to the North, and they were utterly inexperienced in the duty in hand. At the same time, many people of the kind who anticipate evil, thought that there would be a great popular outcry if we introduced fifty negroes into the town as competitors with the laboring people we had. All this, however, had nothing to do with the business. We had all these people to take care of. I sent at once to the office of the *Evening Transcript*, which is the paper of Boston that goes into every civilized house, this advertisement:

"Two colored women, who wish places together in a family, will arrive on the steamer at Central Wharf Sunday afternoon. Any lady who would like to engage them will apply at the office of the Freedmen's Aid on Saturday."

We sent the same information to the secretaries of all our societies in the towns within twenty miles of Boston. We did not dare say fifty people would arrive, because we knew womankind well enough to know, that people who wanted help would wait till Monday if they thought fifty were coming; but if they thought two were coming we knew they would apply for them at once; and so it proved.

I then sent for my excellent friend, Mr. Grimes, the pastor of the largest church of colored people in Boston. I told him what had happened, and told him that he and his people must be ready to entertain these strangers. I begged him to have a lunch and other physical entertainment in the vestry of his church on Sunday, and we arranged for the

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expense of this entertainment. I told him that if we could take them all there, and they could feel at home on Sunday, by Sunday night we would try to have homes for them. To this he very cordially assented, and the entertainment was prepared. I then gave Mr. Grimes a circular letter to every large hotel-keeper in Boston, telling what the exigency was. From that day to this, I have rated those houses in my mind according as they agreed to take two, four, or six of our colored emigrants. I have never forgotten Mr. Parker's answer to it: "Tell Mr. Hale I will take six of the women, and should be glad to take sixty." I then sent for my own assistant, Rev. Mr. Torricelli, told him what had been done, and meanly and basely retired to my own country home. Observe, I did not have to preach on Sunday, because the church was closed for the summer vacation; practically, there was not a member of my parish in town.

With the general feeling that all had been done which could be done, I left this business to the officers of the society, and heard no more about it till the next Tuesday. When I made my inquiry then, as to what had become of Colonel Kinsman and his colored women, I learned that he had stopped in Philadelphia and New York on his way up, and that there the friends of the negro had met him in such numbers that he had, in fact, only brought thirty-five women to Boston. They had been delayed, and did not arrive till late on Sunday afternoon. The report made to me said that, at the time, Central Wharf was blocked with the elegant carriages of the suburban residents who had come from different homes around Boston. Each carriage contained a lady who was determined to have two of those exiles. They rushed into the cabin of the steamboat, made such terms as they could with Colonel Kinsman and his women, took the women physically into their carriages, and carried them to their respective homes. There were not women enough for the demand, nor nearly enough. The Freedmen's Aid office was open all day, and no black woman ever appeared there. Dr. Grimes's collation was ready all day, and no black

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woman from Hampton ate sandwich or drank coffee there. Nor did one of them, as I believe, appear at any hotel.

What is more interesting to me, as a sort of high private in the business of philanthropic organization, is this: from that hour to this, no one of those colored women has ever been, so far as I have heard, an applicant for charity in any form, or was ever heard of before any court or tribunal, or in any hospital or poorhouse. They fell upon the empty homes of New England as a benediction from the South, and they are only known to this hour by their fruits. It was a little shower of beneficent emigration which fell upon a dry soil, and probably no one excepting myself has thought of the detail for the last ten years.

I can not but think that this article will come under the eye of some person who engaged one of these black women as a servant. If it does, may I ask the favor that she will communicate to me the after-history of this adventure? The curious thing to me about it was that while for twenty-four hours I thought of little else, and that was so with a dozen of the rest of us, after that Sunday the whole thing seemed to have dropped out of history. I do not remember that we ever had a note from anybody, giving us any hint as to the transaction. In short, I am sure that I never heard of the existence of one of those black people again.

CHARITIES OF THE NETHERLANDS.*

HON. SAMUEL R. THAYER, MINNEAPOLIS.

The question of providing the poor with the necessary means of subsistence is so closely related to the cause of good government that it is receiving the thoughtful attention of the best minds in all civilized countries. This is especially true in thickly populated states like Holland and

* Paper read at the Third Minnesota State Conference of Charities and Correction at St. Paul, January, 1895.

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Belgium, where, not alone in periods of great financial depression like the present, but even in the normal conditions of industry, there is a large element that is non-sustaining, and in a greater or less degree a burden upon the state. In dealing with pauperism, the people in their collective capacity generally treat the question with little if any regard to the causes which produce it; the essential reason being that, as poverty is a fruitful cause of a large percentage of the crime which exists in the community, so the state, in the exercise of its sovereign duty of protecting to the fullest extent the person and property of the individual, is forced to antagonize whatever threatens the security of either. In every country there is a large fringe of labor which is unemployed because the members composing it are unable to secure employment. It is this irregularity of occupation, as well as the inability of a certain class of wage earners to obtain wages sufficient to meet the necessities of life, that has led to the establishment of trades unions, and various other labor organizations, whose purpose, among other things, is to protect the unfortunate against the evils resulting from economic disturbances. The inadequacy of all of these schemes to the accomplishment of any permanent good to those for whose benefit they are designed, as well as their resultant disadvantages to the state, are the chief causes which have produced the labor colony system, now in vogue in Holland, Germany, Switzerland, and other European countries. During my stay in Holland it was my privilege, in response to repeated inquiries concerning the system of charities prevailing in that country, to examine the subject somewhat in detail; and the results of that examination are embodied in a report which was subsequently transmitted to the department of state. The report in question recited in substance the provisions of the Netherlands law on this subject, and while it contains much statistical matter of interest, is in general too voluminous for present uses.

It should be remarked in the outset, that the Dutch idea of poverty is, that it is an evil susceptible of being cured,

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provided the means employed are such as nature and reason suggest when viewed in the light of the circumstances producing it. The distinctive feature of the Holland system is, that all charitable institutions are under the direct supervision of the government, and are required by law to submit at stated periods a report of their doings to the minister of the interior. The object of this requirement is to prevent the existence of irresponsible organizations and the adoption of methods not in harmony with the settled policy of the state in matters relating to charitable relief. The general work of caring for the poor is largely in the hands of religious or private societies, usually termed non-governmental associations. There are more than one hundred of these societies in Amsterdam alone, and the means for the support of these various organizations is mostly obtained by private appeals to individuals. Should, however, the contributions thus received prove insufficient in any given year, the commune in which such society is located is required to make good the deficit by a special tax levied for that purpose. Charitable institutions within the meaning of the statute are such as have a permanent aim of helping the poor, whether in asylums or otherwise, and are divided into the following named classes: First, state, provincial, and communal establishments, all of which are regulated and administered by the authorities designated, either state, provincial, or municipal. Second, establishments supported by religious associations, designed to aid the poor of their respective societies, in accordance with the rules of such associations. Third, institutions maintained and administered by private persons or non-religious societies. Lastly, mixed establishments; that is to say, institutions managed by the civil authorities conjointly with a religious body or private persons.

The entire system is too complex to be followed out in detail, and my observations for the present will be directed to an explanation of the most important features of the Society of Benevolence and the General Welfare Society, better known as the Agricultural and the Beggar Colonies. The

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last named are now owned and controlled by the government, and both of such general interest that I found much pleasure and profit in paying them a visit during the summer of 1893. After the return of William of Orange in 1813, and the termination of what are commonly called the Napoleonic wars, there was a large body of people in the Netherlands without the means of subsistence, and the consequent result was great destitution and misery. The government reports show that fully one-third of the people in many of the northern provinces were in pressing need of relief. It was at this juncture that General Vandenbosch, a Dutch army officer, conceived the idea of founding an agricultural colony for the benefit of deserving persons of the poorer classes. The theory on which this movement was based is thus tersely stated: "If the savage man, without having instruction, implements, habitation, or capital, provided for him, could make the earth yield him the means of subsistence, much more would the indigent classes of civilized men, provided with all these advantages, be able to maintain themselves by tilling the soil." Vandenbosch thus inferred that "indigent persons of good character could by occupation in agricultural labor, under the discipline of a well-regulated establishment, be greatly improved in habits and morals and be made self-sustaining, instead of becoming, as in many cases they were likely to be, a burden to the community." In the year 1818, largely through his instrumentality, a society was formed of 20,000 persons, and the experiment undertaken of founding an agricultural colony by the purchase of a large tract of land bordering on the provinces of Drenthe, Friesland, and Overyssel. This general scheme comprehended all the objects which are sought to be realized in the institutions which were the objects of my visitation. The aggregate acreage of land devoted to the uses of the colonies is 15,000. The soil, naturally light and sandy, has been greatly improved by seventy-five years of cultivation. The want of unity in the management of the free and beggar colonies, resulting from the great difference

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in the classes of people which compose them, necessitated their complete separation after a few years' trial. As already indicated, the free colonies are designed for the benefit of the deserving poor, who, from any cause, have been unable to provide for themselves. The right of membership is determined by a central administration, consisting of five persons, who act on recommendations made by various district committees located in different parts of the kingdom. Families are greatly preferred, though single persons are not ineligible. The houses provided for the families are capable of accommodating six persons. They are all built of brick, and are of uniform size, with one living room about sixteen feet square, in which are arranged box beds; also, an attic of the same dimensions and glazed windows in the gables. To each cottage is attached a wooden annex, from twenty to thirty feet long, which may be used as a storehouse or barn. Each cottager has the use of one acre of ground adjoining his cottage, on which he is permitted to raise vegetables for family use. The kinds of labor pursued by the colonists are as various as the skill represented among their number. While the larger proportion devote themselves to agriculture, there is always a certain amount of skilled labor which finds occupation in the different sorts of mechanical work carried on in the government workshops. The food provided for the colonists, though sufficient in quantity, is very plain and simple. The wages of the ordinary laborer is from twenty to thirty cents per day, though all have the option of working on the piece-price plan, which affords an opportunity for larger earnings. Schools are provided for the children, and all of proper age are required to attend. The cost of maintaining the schools is borne by the government as a part of its general scheme of education. The range of instruction not only covers the ordinary branches taught in the common schools, but opportunity is given for the study of agriculture, horticulture, forestry, and other sciences of practical value. An adequate medical staff is provided, under the charge of a competent physician

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The laws regulating the administration of the internal affairs of the colonies are enforced through the aid of a court of justice, which has weekly sessions, and is presided over by the resident director. The most common offenses to which penalties are attached are laziness, insubordination, disorderly conduct and drunkenness, and the punishment ranges from simple fines to confinement in jail. The cases of misbehavior calling for judicial treatment are, however, exceedingly rare. Religious instruction untrammelled by sectarian influences is furnished to all who desire it. There are Protestant and Catholic churches within the limits of the colony, each one holding a weekly service under the leadership of a pastor who is suitably provided for.

The number of agricultural colonists, including free farmers, are about 2,000, though fluctuations occur with the changing conditions of industry. All enterprising colonists aim to become free farmers. This privilege is granted to such as have proved their worthiness after five years' experience in ordinary service. Every free farmer, in addition to the ordinary allotments, has the use of six and a quarter acres of land at a nominal rental, as well as a given amount of stock, all of which he has the right of purchasing at a low valuation on easy terms. He also has the privilege of working outside of the colony when inclination leads, though his membership entitles him to constant occupation within the colony. Habits of economy are taught the colonists, and savings institutions are provided for the care of surplus earnings, on which interest is allowed. To insure the success of this feature of the system, a certain percentage of the wages of each one is reserved and put to use, and the amount paid over to the colonist on the day of his departure. The discipline adopted in the beggar colonies is of a much more rigid character. Under the laws of Holland begging is an offense punishable by imprisonment, and for many years it has been the custom to commute the sentence of persons convicted of mendicity to confinement in the pauper colonies, the period of confinement being graduated

according to the circumstances of the case. These institutions are designed to be reformatory as well as penal. Every able-bodied resident is required to labor a stated number of hours each day, and in case of a refusal to labor, or violation of other rules of the colony, the offending person is either flogged or imprisoned, or both, in cases of flagrant acts of disobedience. There are something over 10,000 acres of land under the control of this administration, all of which is divided into farms of varying size, each farm being under the supervision of an overseer. Every member is required to wear the uniform prescribed by the management. Instead of the houses and gardens of the free colonies there are large halls, filled with hammocks, used at night as sleeping-rooms, and by day as dining and living-rooms. The fort and grounds are surrounded by guards. At the time of my visit in July, 1893, the residents numbered 2,000. The highest limit is reached in winter, when the number is rarely below 3,000. The food is sufficient in quantity, though of a lower grade than that allowed in the free colonies. Practically the same system prevails respecting wages, though the earnings per capita are much less. Without entering into further details respecting either of the aforementioned institutions, it is interesting to note that, while they have never been self-sustaining, their value is so far recognized that the large yearly deficit is always made good by the state or the contributions of individuals. It has often been said that it is exceedingly doubtful if a true beggar of any nationality can be reformed. Whether this be a fact or not, it cannot be disputed that the colonies have exerted little, if any, reformatory influence. Their economic effects, however, have been shown in the steady diminution of crime in the kingdom, resulting from the continuous withdrawal from the community of a large element whose native tendency is toward the criminal class. On the other hand, the free colonies have exerted a permanent influence for good upon all with whom they have been called upon to deal, as is well illustrated by the large numbers who have been put in a com-

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fortable way of making a livelihood, and the reports of the People's Savings Bank and other monied institutions which are patronized almost exclusively by persons whose education has come through this channel. It is not to be wondered at, that, in a country where thrift and cleanliness are national characteristics and industry a universal habit, that want in any of its phases should be looked upon with some degree of suspicion. This tendency has undoubtedly been the moving cause that has led to the adoption of measures for its abolition, which, at first view, might appear somewhat rigorous and scarcely to be justified in communities where economic changes are less frequent and less severely felt. The fact, however, remains that in all civilized countries poverty is coming to be regarded more and more as a persistent foe to good order and the well-being of society, and that mere temporary expedients, such as individual almsgiving, increase rather than lessen the evil. In Holland the principle of dealing with this problem through organizations under the control of the government (which excludes the idea of sentimental influence) is emphasized and put in force to the fullest extent and with results most satisfactory. While it is not within the scope of this paper to speak of the effect of this method upon the government, it is only fair that I should say that throughout the Netherlands there is everywhere manifest a profound respect for law, as well as the fullest confidence in its administration, the best evidence of which is perhaps shown in the fact that the percentage of crime in proportion to its population is less than in any other country in Europe. That this result has been largely produced by its broad and comprehensive system of caring for the poor there can be little question.

Whether in a country with our limitless resources, where opportunities for labor are great and its rewards munificent, there is much in the system which I have touched upon thus briefly that could be utilized to advantage, is perhaps debatable. It is nevertheless suggestive, and the inquiry I conclude with is this: As all great movements have in view

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the good of the state, and the individual in his relations thereto, would not the efficiency of our charitable organizations be materially increased if conducted on broader lines and made subservient to some central authority, either state or national?

CALHOUN COLORED SCHOOL.

BY REV. PITT DILLINGHAM.

II.

The education of the Negro is a part of the social question of to-day. This means more than there is time for saying just now.

To put it another way, it means that in studying the Negro question, citizens of the Republic are simply taking themselves seriously, taking their flag seriously, their state constitutions, and state house domes seriously.

This very largely makes life worth living in the so-called great Republic,—the fact that it is great in the idea of justice, in the paradoxical idea of a fair chance,—an American boy's chance, let us say, for all boys born in America, for the poorest black boy as well as for the richest white boy. The a b c of this chance lay in elementary instruction and training for all. It lies in our common schools.

Every American believes in the public school. And more than that, if he is a live American, he believes in the public school, not merely as it is, but as it ought to be.

A word on this point then, on the Hampton idea; then something about Calhoun's attempt to apply that idea.

The Hampton idea is simply the Christian and democratic and XIXth century idea of education applied to the Negro.

Among many other things which this idea does, it at least answers two practical questions which we must briefly consider.

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What exactly is the relation of the private school from the North to the public schools of the South?

Exactly what sort of education shall the school from the North furnish?

As an institution, Hampton knows what the South is doing and has done. It has been non-partisan and non-sectional from the beginning. It appreciates the public school system established by the Southern states since the war, marks the fact that the South has paid some seventy-five millions for the Negro's education since 1865. Hampton knows that all the private schools from the North taken together can touch but a few out of the two millions of young people among the Negroes of the South.

What then does it propose to do? Why, simply, or mainly, to help furnish that without which a school is not a school; to help furnish teachers, colored teachers, for the 2,500 colored schools and to make each teacher an all-round leader of his race, a centre of civilizing and Christianizing influence. And this brings us to Hampton's answer to the second question, What sort of education shall the school from the North give to the Negro? Its answer is Christian and elementary and industrial education, not the higher education, not Hebrew or Greek, but English; not an outfit for a profession in the North, but an outfit for earning a decent living on a farm or by a trade in the South. The private school from the North is then to work in *coöperation*, not in competition, with the South, not against the public school or in indifference to, or ignorance of, the public school.

And not because it does not, but just because it does, believe in the public school of the South as the main hope for the Negro, it must more firmly believe in its own mission, the crying necessity there is at present for its work to help the public school by furnishing in particular the trained colored teacher and by making its own course of instruction and training a sort of ideal public school course, doing sound foundation work and sending out men and women who will mean *personal worth* and *private property* in any community

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they enter, because the heart and the hand, as well as the head, have been trained.

It is an aristocracy of service Hampton is trying to create. It aims to turn out *leaders*. Pick and choose your material it says, then train all there is of the man; carry this to the elementary living, working, fighting point of American bread-winning and citizenship. Then officer with this man the rank and file of his own race. Expect him to train this rank and file in turn to the same elementary living, working, fighting point which he has reached himself.

This, I think, is the main thing in Hampton's aim, for if it sends out not a teacher, but a farmer or a mechanic, yet it expects that farmer or mechanic to be a man, not simply earning his living, but devoted to lifting his people; to be a preacher and a teacher of a much-needed kind. And those who go out as teachers in the technical sense are expected to know all the practical side of life, to get land and cultivate it, build a house, or know how it should be built, and practice a trade if need be.

Pray do not think that I forget in this mention of Hampton all the other Northern schools doing noble work in the South. I take this institution because such an acknowledged and impartial authority and court of appeal as Dr. J. S. M. Curry pronounces it in his recent "History of Negro Education since 1860," "*Easily first* among all the institutions designed for Negro development, both for influence and usefulness." Moreover, it so happens that from this shipyard at Hampton, Calhoun was launched in 1892, and was from the start an attempted application of the Armstrong idea.

Calhoun has its own limitations, however, its own community to work in, the plantation Negroes of one of the counties of the cotton belt. It lives in Alabama and not in Virginia, and where it has the inspiring presence of Tuskeegee Institute only seventy miles away, for which it can not be too grateful.

Yet Tuskeegee is a great institution like Hampton, with

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nearly a thousand students drawn from a wide territory. Calhoun's problem is that of a settlement, a social and educational mission settlement, drawing its material from a single county. Its life is not a separate institutional life, but a neighborhood life.

It takes a certain limited number of cabins and farmers and schools and churches (the Lowndes County group) and tries to produce for that market, to officer this particular rank and file. There is no excuse for firing without taking aim. If we do not succeed we must know it, for the failure will stare us in the face.

Every one-room cabin, every growing mortgage, every poorly cultivated acre, every purchase of cheap jewelry, every gambling hell and dance house, all these will be constantly saying, What are you here for? Away with any so-called education which can not regenerate the souls of men and women and redeem the social life and the economic life of this community. The one gratifying tribute paid to Calhoun, so far as a result of its first years of life, has been of just this nature; marking the clearing made in the forest, not the working of a miracle, except as love is the standing miracle and is always working miracles, but a marked change for the better, a leveling up, a break with bad ways in this, its particular neighborhood. The future work will depend on whether the workers keep the first baptism of the spirit, and work "in the presence and by the power of God" for the building of God's kingdom.

Calhoun has a very practical idea of what the kingdom is, and it joins heartily in the new prayer going up all over Christendom, Thy kingdom come *on earth* as in heaven.

In its school work, the settlement has an academic as well as an industrial side. The word academic has a far-away sound, and the word industrial throws insufficient emphasis on farm life and domestic training, suggesting a trade school. The point is that Calhoun has a book side and a work side, and the constant endeavor is to permit no divorce between the two.

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It aims to be a life school, and life is the reconciling word and thing; book, work, and handwork touch in that. It believes in making the end more emphatic than the means. The three R's are not allowed to become little gods by themselves, nor is work allowed to become drudgery. Together they make *life-work*, work that is alive with a man's purpose, a man's interest.

If Calhoun fails, it will be because it gets shunted on to a side track of exploded, scholastic, abstract methods, such as still hinder and threaten all our public and private school work, with their superstitions about the intellect and about text-books.

It certainly has not started on this side-track, and all the good spirits of our century are a growing chorus of condemnation of that side track.

There was a time when the work of education was to turn out a soldier, later its work was to turn out a monk. To-day, in this epoch of the Industrial Democracy, the problem is to turn out a *working citizen*. What Emerson called "the snake doctrine," with its sneer at the hand, must go.

There must be no fanaticism about work on the other hand. Book must be spelled with a capital B at Calhoun as well as elsewhere. We are not returning to the old caste notion of giving a boy his father's trade and suffering no other development of his nature to take place. But if there must be any choice of emphasis between the two indispensables, then will Calhoun spell work with the larger capital. All its attempts in every direction will be unified by its one doctrine and gospel of work, and Calhoun will hope increasingly to say to its neighborhood, you not only can not get a living, but you cannot be a man, you cannot be a citizen, you cannot be a son of God, except you work, and for ninety-nine in every hundred, this means work with the hands.

The salvation of the individual, the redemption of society, the manifestation of God, we will say with Froebel, is through work. Only it must be not machine work, a con-

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traction of muscle, and ignorant and dead grind, but the work into which exactly the whole man is put. We must have interested labor, intelligent labor.

The problem then is, for us in Lowndes County, how to turn out leaders in the life of Lowndes County.

This leader must simply understand the life right about him, and do the work right about him. He must be not an idler, but a bread-winner by the new methods on the old corn and cotton fields under his feet. He must know the ways of business as they come to the farmer of his section, and he must know and stand for the higher meanings of the hearthstone, the flag, and the cross, among the scattered cabins of these colored neighbors and in his relations with the white people of his "beat."

He must learn to read, that he may read his Bible, and be a newspaper-taking Negro (a rare phenomenon). He must read, that he may know the proclamation of emancipation and the constitution of the United States, and of his own state, that he may know in a simple way the story of American life,—something of its leading men, its critical days, and so understand the cost of his inheritance,—the spirit of the institutions about him.

He must learn to figure, to keep his account with the merchant, to reckon interest, to know if the columns which mean debt are fairly added. He must know something of business forms, about markets and market prices, a deed of sale, a mortgage, a waive note, taxation, and the poll tax for county schools in Alabama, the modes of lawful trial, and the penalties for crime.

On the side of his farm life he must know the soil of the town and county, and how to build it up; the possible crops and stock raising, especially must be understood food raising, and all this by experiment and observation, as well as by class-room instruction, in connection with a model farm.

There is a mechanical side to this farm life: need of knowing about common tools in carpentry, how to improve

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his cabin or build a larger one, as well as how to build a better corn-crib and pig-pen, hen, cow, and mule house.

These things, mentioned almost at random, indicate the task of a life school which fits for life and for earning a living, and, in particular, tries to produce all-round practical men who can lead their neighbors and show the way to personal worth and private property in Lowndes County.

There is no space left for considering the different departments in detail, or the sociological work beginning, for telling of the recent action of the county schools looking for help and pledging help to Calhoun as the county centre, or mentioning the church and mission work of the summer.

Nor can we tell of the Land Association just formed by the colored farmers for the saving of money and the buying of land. On this vital question of small holdings of land as the indispensable physical basis of the kingdom of God, among the Negroes in Lowndes County, we hope to have much to say later in the pages of the LEND A HAND. There will probably be a call for Northern capital—some of it has been offered already—for investment at six or seven per cent. in this home-making business. The necessary local business agent has not yet appeared. The need is sore and immediate, the opportunity great; but we must wait.

A report from the farm and statements about the opening of the fall term will shortly appear in the newspapers, also an account of the permanent improvements of last year and the new buildings added.

Calhoun has, of course, not realized its ideal,—far from it,—but it has been a reasonable working success so far, and it invites the readers of LEND A HAND to visit it, and give it the benefit of the frankest criticism.

As we write this, it seems as if a new era of good feeling, a new age of hope, were dawning in the South, through the Atlanta Exposition and what the Southern newspapers call the epoch-making address of Booker Washington. Washington is the new leader of his race, as Douglass was a generation ago. But it was a Northern school in the South, it

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was Hampton which helped this leader to find and furnish himself.

This truly justifies the Armstrong or Hampton idea—which this paper has imperfectly touched upon—and it looks as if little Calhoun had a lasting meaning in the new epoch, and could count upon sure and ample support (which involves $10,000 a year), for it is bound upon the same great business, its wagon is hitched to the same star.

SCOTCH HIGHLANDERS AND AMERICAN INDIANS.*

BY REV. M. E. STRIEBY.

Macaulay in his brilliant History of England has occasion to draw a picture of the Highlanders of Scotland as they were before their sudden transformation into a civilized people. The sketch is drawn in vivid colors, and yet what is most remarkable is that every line and lineament, the light colors as well as the dark, set forth an exact likeness of our North American Indians as they were in their native condition. Macaulay also points out the few and yet effective measures which, in the course of a little more than a single generation, made a radical change in the Highlanders,—a change that transformed the people that had been described as filthy and ignorant, as savages, thieves, robbers, and cutthroats, into intelligent, industrious and virtuous citizens, —a change so great that their rugged mountains and narrow vales which once a stranger could have traversed only at the risk of life, soon became the safe and coveted resort of artists, poets, and pleasure-seekers.

I propose to trace out the resemblance between the Highlanders and our Indians with the hope of gathering some

* Paper read at the Mohonk Indian Conference, October, 1895.

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suggestions bearing on the civilization of our native tribes. Macaulay's description of the Highlanders is too long to be quoted here, and as I am not willing to spoil it by attempting to summarize it, I will select the most salient features of the picture and give them in Macaulay's own words:

Idle Men and Toiling Women. Macaulay says: "An observer among these Highlanders at that time would have been struck by the spectacle of athletic men basking in the sun, angling for salmon or taking aim at grouse, while their aged mothers, their pregnant wives, their tender daughters, were reaping the scanty harvest of oats. Nor did the women repine at their hard lot. In their view it was quite fit that a man, especially if he assumed an aristocratic title and adorned his bonnet with the eagle's feather, should take his ease, except when he was fighting, hunting, or marauding."

Revenge, Robbery, Murder. These traits of the Highlanders, Macaulay thus describes: "A traveler among them would have learned that a stab in the back or a shot from behind a fragment of rock, were approved modes of taking satisfaction for insults. He would have heard men relate boastfully how they or their fathers had wreaked on hereditary enemies in a neighboring valley such vengeance as would have made old soldiers of the Thirty Years' War shudder. He would have found that robbery was held to be a calling not merely innocent but honorable. When the Highlander drove before him the herds of the Lowland farmers up the pass which led to his native glen, he would have considered himself not as a thief but as a warrior seizing the lawful prize of war."

Can we deny that if, so far, the Indian had sat for the portrait the picture would have been very much the same in these savage lineaments? But both the Indian and the Highlander had nobler traits.

Dignity, Courtesy, Eloquence. These Macaulay describes in regard to the Highlander: "It was true that the Highlander had few scruples about shedding the blood of an enemy, but it was not less true that he had high notions

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of the duty of observing faith to allies and hospitality to guests."

Then again: "There was no other part of the island where men had in such a degree the better qualities of an aristocracy, grace and dignity of manner, self-respect, and that noble sensibility which makes dishonor more terrible than death. A gentleman of this sort, whose clothes were begrimed with the accumulated filth of years and whose hovel smelt worse than an English hog-sty, would often do the honors of that hovel with a lofty courtesy worthy of the splendid circle of Versailles."

Once again: "It is probable that in the Highland councils, men who would not have been qualified for the duty of parish clerks sometimes argued questions of peace and war, of tribute and homage, with ability worthy of Halifax and Caermarthen."

The resemblance between these Highlanders and our native Indians is so striking as to render it unnecessary to point it out in detail. If there is any difference it is in favor of the Indian, who seems at least to be the cleaner and nobler man of the two. But this only makes the fact more remarkable that the ruder Highlanders became so much more rapidly and permanently a civilized race. The difference in this regard is immense. With the Highlander, as we have before said, the change took place almost within a single generation, while with the Indian the process has gone on with indifferent success for nearly 200 years.

I. Let us first trace the progress and methods for the civilizing of these Highlanders.

A brief explanation is necessary. These Highland tribes had been for ages at war with each other and with their neighbors in the Lowlands. Moreover, they had several times attempted to overthrow the ruling dynasty in Great Britain in order to restore the house of Stuart to the throne. The last and most formidable of these attempts was made in 1745, under the chivalrous lead of Prince Charles Edward.

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The Government was aroused, and, as Macaulay has so strongly put it, the Highlanders were "subjugated rapidly, completely, and forever." The Government followed up this victory by taking effective steps to break up the wild savage life in the Highlands and introduce the order and industries of civilized life. Some of these measures were:

1. The opening of good roads, thus facilitating the movement of troops, and also furnishing the means of travel and transportation.

2. But a much more effective measure was the abrogation of the hereditary power of the chiefs. Each chief was a king in his own domain, and gathered around him as many as possible of his kith and name, thus adding to his own dignity and furnishing soldiers for his raids and warfares. There was not work in honest industries for half of these followers, and their great employment was marauding and stealing. It was thus they and their chief obtained their living. But when this hereditary power of the chief was taken from him and courts of justice were substituted which made thieving and raiding criminal offenses, a large share of the population must either migrate or starve, and hence a vast number of people emigrated to Canada, the United States, and the West Indies.

No people have ever loved their native land better than these Highlanders loved the glens and hills where they were born, and the scenes at their removal were often heart-rending. But they submitted manfully, and instead of becoming paupers or drunkards or criminals, they crossed the ocean to become the most useful colonists and citizens wherever they made their new homes.

One more thing needs to be said. The genius of Pitt saw the value of these men as soldiers, and for a hundred years the eight Highland regiments have been among the best soldiers in the British army.

3. The third great step taken in this transformation was the introduction into the Highlands of the school and the church. How soon John Knox's idea of a schoolhouse in

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every parish was carried out in this new movement I cannot tell, but the effort was rapidly pushed forward by Government and missionary organizations, thus completing the great change. Here, then, to summarize: In a few years the lawless Highlanders became either the best colonists abroad or the best soldiers in the army, and those that remained at home became industrious and law-abiding.

II. If we now turn to the Indians, we have a very different view before us. After nearly two hundred years of effort, they are not all civilized, and their future is a source of anxiety to the friends of humanity. Some are civilized, and others who appear to be are yet far below it. Those (e. g.) in the Indian Territory are by distinction called the "Civilized Tribes," and are not usually numbered with the rest of the Indians. They have governments, legislatures, courts, judges, schools and churches, and large wealth. But what seems so fair is discovered to be so unsound that Congress has appointed a committee to inquire into the facts which seem to be alarming. The lands are not held in severalty, and frauds and violence and murders are rampant. The Government Census Report thus describes one of these tribes—perhaps an average specimen: "Their present condition is a language without literature; a government with no authority; a code of laws with no force; millions of acres of land and not a foot of it that any man can call his own."

Then, too, there are the Six Nations in the State of New York, once the proud Iroquois, with Red Jacket and other warriors and orators—the model tribe of the Indian races. But now they are scattered in different groups. Some of the tribes are still on reservations, with lands not held in severalty, and the majority of three of the tribes are pagans. The most satisfactory groups of civilized Indians are found scattered among the different tribes containing a greater or less number of families who own their lands, cultivate their farms, and are good citizens. But probably, though no definite figures can be given, from one-third to one-half o

all the Indians are still uncivilized in any adequate sense of that term. On a large comparison with the Scotch Highlanders, the Indians have not made good colonists nor been successful when enlisted as soldiers.

Much has been done to help, and much to hinder, the Indians. One great hindrance has been their frequent removals enforced by the greed of the white man to secure their lands, but the same was true of the Highlanders. The Indians have been in frequent and bitter warfare among themselves and with their neighbors. So also were the Highlanders. On the other hand, the Indians have had comparatively greater help. When removed, they have usually, though not always, been located on good lands. They have received large sums of money from the Government and have been supplied with millions of dollars' worth of tools, farm implements, and cattle. The issue of rations has been greatly curtailed of late, and yet one-fourth of the whole number are still reported as receiving rations from the Government. From the earliest days of John Eliot down, the gospel has been preached to them by self-denying and godly ministers, and schools have been provided for their children. During the last nineteen years, Government has appropriated for schools the magnificent sum of nearly $20,000,000, and schools have also been furnished by aid of the Christian churches.

The question naturally arises, "Why, with all these helps, have the Indians made such slow progress in civilization and why do they stand in such marked contrast to the Highlanders, once seemingly more rude than they?" It may be said that we ought to pursue the same radical plan as that enforced among the Highlanders in 1745,—that is, assign to them their lands in severalty, break up their tribal relations, deprive their chiefs of power, and compel them all to come under obedience to law. In other words, compel them to take care of themselves or bear the consequences, or, as it is said in Western phrase, more forcible than elegant: "Root hog or die." We find, indeed, that this policy has a strong

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hold upon the popular feeling. Men are tired of this everlasting Indian problem. They look with horror upon the "century of dishonor," and with impatience at the more recent Modoc and Custer massacres, and at the seemingly endless perplexities growing out of difficulties with this little handful of people, not so numerous as the inhabitants of a tenth-rate city.

But it is against this mode of settling the question that I most earnestly protest, and with a view to combat it this paper is written. I believe that this policy rapidly applied would impel the still fierce and hostile tribes to enter upon a series of massacres of which the Custer slaughter is but a specimen, while, on the other hand, the more timid and listless tribes would swiftly degenerate into paupers, drunkards, and criminals.

The methods to be adopted in dealing with these Indian tribes are to be decided by their history, their character, and their condition. It is pertinent to ask again why the Highlanders came at a single step into civilized life while the Indians came into it so slowly and so reluctantly. I frankly say that I think the difference is in the people themselves. The Highlanders, though apparently so rude and uncultured, were, as the event shows, a mature race, their intellects were developed and they were quick to grasp and act upon new ideas. They could easily escape from their heredity and throw off their environment. A great change suddenly enforced upon them found them neither so ignorant as not to comprehend it, nor so imbecile as to sink under it. They were full grown men, not children.

On the other hand, the Indians are immature and undeveloped. They do not readily grasp ideas beyond the range of their old habits. Heredity has fast hold upon them, and they are stubborn in resisting a change in their environments. By this contrast I do not mean to intimate that they are an inferior race. It is no disparagement to the essential manhood of the Indian that he is still in his youth-period in the process of civilization. It does not argue that

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the boy is of an inferior race to his father because at fourteen he cannot grasp and achieve what his father does at forty. The Indians are in their nonage and deserve a treatment at our hands adapted to their condition. That treatment should be paternal, kind, wise, and not rash or cruel. The Old Testament gives us that beautiful figure of the eagle stirring up her nest, spreading abroad her wings, and bearing her young upon them. The eagle makes no mistake, and is too wise a parent to allow the eaglets to stay in the nest when they are fit to fly or to thrust them out before they are ready for it, and when she does send them forth she does it gently, helpfully, bearing them on her wings. Such should be our treatment of these children of the forest.

Then, too, as in the human family, there are oftentimes boys of different ages that need training accordingly. So is it with the Indian tribes. Those who have reached the manhood-period and are prepared to enter upon a course of civilization, should be urged and aided forward as rapidly as is consistent with safety to take their lands in severalty and to assume the responsibilities and duties of citizenship, the utmost care being taken to guard the titles to their lands against infringement; and where they choose to become farmers to be allowed the choice of good land, with houses, cattle, and tools provided, and where individual Indians of such tribes choose some other employment, provision should be made for training and occupation in that employment.

Law and law courts should be extended as rapidly as possible over these Indians and made accessible to them. Necessary costs should not be assessed on the county in which the Indians chance to live, thus irritating to hostility their immediate neighbors.

To the tribes not as yet prepared for the change, the parental help given should be such as will aid most effectually in securing that preparation, and of all the help none is more important than education,—industrial, intellectual, and religious. No influences are so powerful as those that reach the brain and the heart and develop the man himself.

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In recent years we have had two potential factors in the work of civilizing the Indians,—a Peace Policy established by Gen. Grant, and a Mohonk Conference inaugurated by Mr. Smiley,—both peace men and both generals. The conference has done much to indicate advanced steps in the process, and to arouse public attention to their importance. Most of the measures advocated have been accepted in principle and are being carried out in practice, and among some of these measures, as, for example, the settling of the Indians on lands in severalty, there is not so much need now of urging more rapid advance, as there is a call for more care in carrying them out. There needs now the uplifting wing and the guiding pinion rather than the undue stirring up of the nest.

The Indians once roamed over these broad lands. They had no right to more than their share, but the white man has crowded them out, often by fraud and sometimes with violence. The Indian has retaliated, and the blood of both races has watered the mountain and the valley. The Indians are now few. They will come into the stream of American life, not in a strong current, marking its progress by a separate tinge in the waters, but they will come rather as the rain-drops fall on the surface, to be absorbed and lost to sight, or, as the poet has said, "Like snow falls on the river one moment white, then lost forever."

The Indian will be lost in the man. When the last Indian—there will be a last one—stands on the banks of the stream and looks over the hills and valleys of the land once the home of his race, we hope he will be able to say: "The white man has been cruel. He is now strong, and at the last he has done justly and kindly by the remnant of our race."

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INTELLIGENCE.

THE LEND A HAND CLUBS.

[An address read at Washington, October 22d.]

The Lend a Hand Clubs ought to be represented in this meeting, because of their past history, of their present activity, and of the future which seems to be before them. They are not denominational clubs in any sense, nor would any discussion of theological or ecclesiastical distinctions seem in place at one of their meetings or in their charters or constitutions. Yet the range of their work is very wide. It is even said that a Shakespeare Club would become a Lend a Hand Club if, at every meeting, its members consciously arranged for some work to be done unselfishly for the benefit of other people.

In practice, the Lend a Hand Clubs may be called so many institutions for the education of young people to public spirit. A Mutual Improvement Society is a very good thing; so is man's own personal introspection and resolution to improve his life, which is called self-culture. But just as self-culture may become very dangerous, so a Mutual Improvement Society may become a Mutual Admiration Society, and may show every weakness of selfishness. No Mutual Improvement Society, unless it goes farther than its name implies, is a Lend a Hand Club or a Ten Times One Club. As an integral part of the constitution of such a club, it must be of use to some person or persons outside itself.

Some of the largest and most efficient Lend a Hand Clubs formed within the last twenty-four years have been of men

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and women, leaders in the towns in which they lived. There are at this moment a few chapters of the Order of Send Me, in which some of the leading ladies of a town unite, belonging to all religious organizations, and meeting at regular times, to be of any service which they can for the Kingdom of God. If a freshet sweeps away a town, if a fire leaves homeless a hundred families, the alarm may come upon other people unprepared; it does not find the Order of Send Me unprepared. There is a treasury, there is system of action, there is experience, ready for the contingency. But in the Clubs which belong to our organization there are only a few of these societies of men and women. By far the larger number of our Clubs represent the boys and girls or the young men and maidens. They belong to exactly the classes whose needs and whose future is considered in this evening's conversation.

We give entire liberty to any Club to form its own constitution, to adopt its own ritual. But naturally, we are called upon to select ritual and constitution for a great many Clubs which enlist under the "four mottoes." In nine cases out of ten, therefore, I may say that these Clubs are made up of young people, of either sex, who are willing to

Look up and not down,
Look forward and not back,
Look out and not in,
And lend a hand.

In formal and informal ways, we undertake to carry out the spirit of these mottoes, which are the translation into modern life of the three words, faith and hope and love, representing the Three Eternities. Generally each Club has a leader or adviser, a person rather older than most of the members. The meetings are generally once a week or once a fortnight. They are opened by the singing of a hymn, or by some form of prayer. The repetition in concert of the four mottoes follows, and the Club is then free to address itself to whatever training or work has been laid out by its committees.

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The immense range of the work undertaken by the Clubs still surprises us. No year passes that we do not have some curious additions to the enterprises which young people can take in hand. What pleases us at the central office, and what satisfies us, is the evident success of the arrangements in showing to boys and to girls that they are of use in the world, and in introducing them early into unselfish life. For we are encouraged, as we see them passing from childhood into manhood and womanhood, with the spirit of work and with some certainty that in their attempt they shall succeed.

One of the oldest Clubs, beginning as a society of Sunday-school girls not ten years old, made in one winter the flannels and other underclothing for one little child; it was quite an enterprise for girls not used to sewing. The same Club now consists in its central organization of thirty or more matrons, many of them with children of their own, who maintain still the meetings which they have carried on for more than twenty years, and who do not scruple, on occasion, to furnish all the underclothing necessary for a large asylum. How many off-shoots from this Club are established in different parts of the nation it would be hard to say.

The Lend a Hand Club of Wellesley College dissolved itself when it learned that one of its members had established a "ten," as we call it, in the state of Kansas. That is to say, each of the remaining nine undertook the formation of a separate society. This is an exact fulfilment of the missionary law which we prescribe in theory for all our societies.

Among the largest of the enterprises which have fallen upon the organizations of these Clubs has been a very considerable influence in the regulation of the reading of prisoners,—observable more in the state of Illinois, perhaps, than elsewhere, under the direction of Miss Winnie Taylor. In three or four of our large towns, the reading-rooms and public libraries have been set on foot by the agency of these so-

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cieties. It is easy to see that if, in a prosperous town, fifty of the young men and fifty of the young women, of good character, energy, and public spirit, determine that there shall be a public library or a public reading-room, such a result is apt to follow. In one such town, the president of the central organization said in joke to the leader of the Ten Times One Club, "Why, you are the Tammany of the place," to which the young man replied, perfectly seriously, "That is exactly what we are, and it is exactly what we intend to be."

The truth is that a boy of fifteen, at the end of ten years, becomes a man of twenty-five. Even if the girl of fifteen does not advance so rapidly, or her friends think that she does not, she is still a woman at the end of so many years. If our young people have been trained, between the ages of thirteen and sixteen, to live for others and not for themselves; if they have been shown that such life is practicable, even in details which appear somewhat trifling, it will be quite sure that as men and women they will assert themselves, with modesty if you please, but with dignity and with effect. And the officers of the central board have every year to express new confidence in the power of such education, because every year they receive some new and remarkable illustration of the truth that time is certainly with us in our effort for bringing in the Kingdom of God.

The Clubs themselves are modest and reserved in reporting their separate action. Naturally, however, enterprises turn up from time to time, which require or suggest their union. The Central Office tries to carry these forward, and does so with encouraging success. Prominent among these may be named the work of the "tens" for Jennie Dean's school at Manassas, Miss Brigham's immense enterprise in providing reading for the blacks at the South, the relief in their starvation of the Sea Island planters and farmers, and the summer outings for sick men and boys in the neighborhood of Boston.

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EARLY CLUBS.

So far as known, the first club formed on the basis of THE FOUR MOTTOES was the club called the Harry Wadsworth Helpers, formed by Miss Russell in the city of New York in the summer of 1871.

The second club, so far as known, was formed in Chattanooga, in Tennessee, on the first of January of the next year. Mr. Woodbury, the founder of that club, has sent us the original paper, with its constitution and signatures. It will be preserved among the papers of the Ten Times One Society as a most interesting original document. Here is the document with its signatures:

We, the undersigned, hereby solemnize in our hearts this 1st of January, 1871, by choosing for our individual and collective guidance hereafter, the following motto:

To look up and not down,
To look forward and not back,
To look out and not in,
and
To lend a hand.

By adopting this motto and inscribing our signatures below, we promise to cultivate in our lives everything which shall stimulate us in keeping it, and eliminate from our lives everything which shall withhold and disturb us from keeping it.

Furthermore, by accepting this motto, which we do by inscribing our signatures below, we hereby constitute ourselves, and one member whom each of us will gain each year, the

HARRY WADSWORTH CLUB,

The officers of which shall be a President and Secretary. The President to preside over all meetings, which shall be at least annual, and the Secretary to read at each annual

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meeting a report to be made up of histories of individual experience contributed by respective members or presented in person.

NAMES:

GEO. MONTEITH,	C. A. WOODBURY,
FRANCIS WOODBERRY,	SARAH M. SHERWOOD,
E. M. SHERWOOD,	MARY W. MONTEITH,
CHARLES J. WOODBURY,	HANNAH GURIATT,
E. H. MONTEITH,	LULU HALL WOODBURY.

INDUSTRIAL AID SOCIETY.

Three months ago we showed some encouraging statistics from the quarterly report of the Industrial Aid Society of Boston. There were fewer applicants for work, more people seeking workmen and workwomen, and more places obtained than in the corresponding quarter of the year preceding.

At the annual meeting, held October 16th, 1895, equally encouraging reports were given. There were 1553 less applicants for work than the year before; 387 more places were found for the applicants, and 377 more employers sought people to work. Of the women, 692 were sent to the country; 145 of these were women with children, being 80 more than was ever placed in any one year by the society.

Mr. Wm. P. Fowler, the president of the Industrial Aid Society, says that "the public may rest assured that idle men are now idle from choice, not from necessity; from disinclination to do work rather than from not having it to do. We find it difficult to get men enough or women enough to fill the places offered us. Many are unwilling to go into the country. Others are looking for soft jobs. The man or woman who is ready to take hold of anything honorable that offers itself is the exception."

The experiment of using unoccupied land for farming by

the worthy poor in Boston has been satisfactory. It has been tried in several large cities, suggested by the trial last year in Detroit.

From Mr. Fowler's report we quote the following:

"In May a special meeting of the Executive Committee was called to consider a letter from the directors of the Associated Charities, referring to us the question of making a trial in Boston of what is known as the Detroit or Pingree plan of putting poor people to work raising potatoes and other vegetables upon vacant city lots. The Associated Charities thought this matter to be within the scope of our society rather than theirs. The Executive Committee deemed it wise to try this plan, and decided that it was a kind of industrial aid which it was appropriate for us to tender to the worthy poor of our city. A sub-committee was appointed, with full power to undertake the experiment and to arrange all necessary details. The sub-committee, in coöperation with a number of citizens interested in the project, formed a new committee and solicited funds from the public. Money was liberally contributed, and the work was begun at once. Our agent had charge of most of the details, and has spent much time and thought upon the potato field.

"After rejecting many lots of vacant land freely offered to us in the neighborhood of the city as unfit for our use, it was finally decided to hire a farm and have all the work consolidated at one place. A capable farmer was engaged as superintendent, and the ground was fertilized, plowed, and harrowed, ready for planting. In all, fifty men and women took lots. About one-third of an acre was allotted to each applicant, and he was instructed how to plant his crop and what to plant. Potatoes were bought and furnished, and formed the great bulk of the crop, but corn, beans, cucumbers, tomatoes, and even melons were also planted.

"Every applicant had to bring credentials from some society or individual who would vouch for his worthiness and

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need. Men came from all parts of the city, from East Boston and Charlestown, as well as from Jamaica Plain and Roxbury. All seemed grateful for the means offered them of helping themselves and their families, and most of them strove hard to prove their gratitude by honest and painstaking work upon their lot. There were but one or two exceptions to this rule out of the whole number.

"The crops have been abundant, and we feel that in many respects the experiment has been a success. It gave to the fifty-two men and women a new zest in life. They worked with a vim during week days, and on Sundays they would go out to Morton Street, taking with them their families and friends, and show great delight in seeing the growth of the crops and in exhibiting their farms. We hope that it may be the means of inducing many of the unemployed to seek work in the country.

"Each cultivator had from forty to fifty bushels of potatoes, besides other vegetables, as the result of his labors. The potatoes that they did not need for their own use, they were able to sell at from fifty to eighty-five cents per bushel. In some cases they exchanged their potatoes with their grocers for flour and other necessities. The potatoes were of fine quality and size and brought the highest prices in the market."

A Reformed Public House.—In a letter written by Mr. E. A. Lees, the secretary to the City of Birmingham Water Department, to the Rev. the Hon. R. Grimston, the secretary to the Navvy Missions, some interesting information is given with regard to the canteen at the Elan Village, which the corporation of Birmingham has constructed for the use of their navvies near Rhayader, whence their water supply is to be drawn. Mr. Lees says: "I conferred with men of experience in the public-house trade, and obtained the sanction of my committee to the appointment of a thoroughly qualified and experienced public-house manager at a good

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salary, he undertaking to provide all service and expenses of management and to be responsible for takings. The method of business is somewhat as under. He sends to me a requisition for goods required—beer, porter, tobacco, and aerated waters. I issue the orders to the brewers and others from this office, advising the canteen-keeper of the orders given. On receipt of the goods, he certifies the invoices and forwards them to me. On these certified invoices he is charged with the goods supplied at selling (not buying) prices. Stock is taken each week on specially prepared forms, the difference showing the quantity of liquor sold, and for this quantity the canteen-keeper is responsible to pay in cash. The canteen-keeper is a competent man, and has entered thoroughly into the spirit of the thing. He quite understands that he is thought no more highly of if his sales are high than if they are low, whereas should there be any disturbance or drunkenness he would be held responsible for it. No difficulty of the kind has arisen up till now, and, considering the nature of the population, I believe, and am informed by others who have had large experience, that the results are very satisfactory. The takings of the canteen vary considerably, having been, under the new management, as low as £20 a week in the winter, and are now as much as £60 to £70. Of course, in the summer the number of men is considerably greater, but the increase is in far greater proportion, and I am told that the trade of the other public-house has fallen off very greatly, and that by far the greater part of the drink consumed in the village is now obtained at the corporation canteen. The net profits to March 31 were £140, but all preliminary expenses connected with the license, the removal of the canteen-keeper's furniture, and various special charges had been debited to the account. I charge also a sum for depreciation of buildings, which in eight years will clear off the whole cost. The profit has for the present been applied in the maintenance of a reading and recreation room for the men. We have also erected a gymnasium, which is very popular with the 'nippers' and younger

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men. I think probably the profits of the canteen in the current half-year will more than suffice to support the recreation-room, and, in case they do, they will be devoted by the committee in some other way for the social benefit of the inhabitants. I have several times, in speaking of the canteen, described it as an illustration of a municipal public-house on the lines suggested by the Bishop of Chester, and, so far as I know, it is the only thing of the kind in the United Kingdom. Naturally, therefore, the experiment is an interesting one. Individually, I am a total abstainer, but I am perfectly certain that we are serving the interests of temperance far better in providing wholesome liquor under proper regulations than we should be did we attempt to prohibit the traffic altogether, leaving it to be conducted in the usual way by persons interested in encouraging the sale, or driving the men to illicit practices to obtain supplies."

PRISON SUNDAY.

The Massachusetts Prison Association has issued the following appeal for the observance of Prison Sunday:

The increasing interest in social problems is one of the most encouraging signs of the times. The study of these problems has brought many to see that to ignore the presence of poverty and pauperism only adds to the burdens of the community; that the dependent class must be treated upon scientific principles, and that any other treatment results in a waste of time, money, and effort.

But crime has received far less attention than pauperism. Comparatively few know, definitely, the magnitude of the evil, the sources and causes of crime; the present methods of dealing with the criminal; the improvements which have been made in prison methods; the defects of the existing system; the remedies for these defects; the experiments in this country and elsewhere, and their results. It is difficult

to arouse intelligent interest regarding those who have violated the laws of the state. Few do anything to prevent the beginners in crime from becoming habitual offenders. The probation system has far too little support from the people. Improved methods of dealing with the criminal in person are secured only with the greatest difficulty, and when the convict is discharged, no matter how sincere his repentance or how earnest his good purposes, there are few to believe in his reformation, to encourage him in keeping his resolutions, or to render him the pecuniary assistance needed to enable him to resume his place as a good citizen.

If there were only a few criminals, this general indifference would be a less serious matter. But there are nearly 100,000 arrests for crime, annually, in Massachusetts, and more than 26,000 commitments to the prisons. On the first of October, 1895, there were 7,610 in confinement in our penal institutions. Discharged convicts are returning from prison to the community at the rate of nearly a hundred every week day, from one year's end to another. The cost of crime to the tax-payer is enormous. The expense of supporting the prisons is more than $900,000 a year. The cost of the police and courts is more than $2,000,000.

To this there must be added the cost of the pauperism growing out of crime—the expense of caring for the families of criminals, and for the criminals themselves, when, having lived out their brief lives as law-breakers, they become dependent upon public or private charity.

A subject of such magnitude should have more general and more intelligent consideration. The demand for the scientific treatment of crime is an urgent one. The sources and causes of crime should be carefully studied. The means of preventing crime should be better understood and more generally used. Prison methods which have as their aim the reformation of the criminal should be adopted and applied whenever and wherever the state has one in custody. No man should be allowed to return to the community until there is reason to believe that he will obey the laws and is

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fitted to earn an honest living. The community should see that no discharged convict shall be tempted to return to a life of crime by lack of encouraging words, or of employment, or of the pecuniary assistance necessary to relieve the necessities of the period immediately following his release.

These things will never come until the people understand the subject. The churches have special opportunities for imparting information and arousing interest. Several years ago those who saw the need of better methods, and of a more intelligent sentiment, asked that the fourth Sunday in October be set apart each year as "Prison Sunday," and that clergymen would bring the subject to the attention of those to whom they minister. The observance of the day has not been as general as it should have been, but much good has been done.

The Massachusetts Prison Association urges the churches of Massachusetts to join with those of other states in the observance of Prison Sunday, and hopes that every congregation assembled for public worship on that day will have its attention turned to the causes, prevention, and punishment of crime, the reformation and restoration of the criminal, and the duty of the church, the community, and the state towards those who have broken the laws.

Duxhurst Home.—A practical move is on foot in England under the direct supervision of Lady Henry Somerset whereby an inebriate home is provided for women of the better class needing other than the help of their own resolutions to reform. The Duxhurst Home includes first what is called the Mansion. This building, which has been rented by the National B. W. T. A., will accommodate seven guests. Its entire conduct will be that of a home wherein comfort and refinement abound. Knowing full well the value of the exercise of a spirit of sympathy and helpfulness, during the summer months a holiday home for poor children from London will

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be established within walking distance of the Mansion, whose inmates will, with Lady Somerset, form a council for management, doing all they can to forward the happiness of the homeless little ones. The profits arising from the Mansion are to be expended in the support of a home farm for poorer women in the thrall of the drink habit, and besides these there will be a nursery cottage and an intermediate home for ladies' maids, wives of small shopkeepers, etc. Into this home patients will only be admitted upon a pledge to remain at the home under entire abstinence for twelve months at least. This home is now ready, and the others will soon be. The plan commends itself as thoroughly practical, and as one of Lady Somerset's boundless charities. We wish for it abiding success.—*Union Signal.*

Cost of Pauperism.—A Blue-book has just been issued containing the poor-rate return for the year ended Lady Day, 1894.

The principal items of expenditure were: In maintenance, £2,198,312; out-relief, £2,460,503; maintenance of lunatics in asylums or licensed houses, £1,466,185; workhouse or other loans repaid, and interest thereon, £677,082; salaries and rations of officers and superannuation allowances, £1,629,061; other expenses, £1,242,362; total, £9,673,505. In comparing the expenditure of 1893 with that of 1894, it will be found that under every item in the latter year there was an increase. The total of Poor Law expenditure, which was £9,217,514 in the year ended Lady Day, 1893, increased in one year by £455,991.

Infant Schools.—In Brussels, by order of the city council, the infant schools are to be kept open the entire year. The purpose is to note the physical and mental development of the children of the very poor. The plan will be accomplished by having two relays of teachers.

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The Parting of the Ways, in the November Atlantic, is a study of the question of physical culture for women. It takes the form of a bright dialogue, and contains much which is interesting and suggestive.

During 1896 the Atlantic will publish a number of papers upon the Race Element in American Nationality. They will treat in turn the Scotch-Irish, Irish, Scandinavian, English, and others.—*Houghton, Mifflin & Co., Boston.*

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The *Home Journal* is especially engaging in its illustrations and bright in every line, exactly adapted to the Thanksgiving season's diversion of all members of the household. *The Curtis Publishing Company, Philadelphia.*

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North Carolina Plants.

In this advertisement we name but a few of the plants we can furnish. All, except those that bear transplanting from woods to lawn without danger of dying, are garden grown plants with good tops and well rooted. The few plants named below are all well worthy of a place in private grounds. To all who wish, we will give special directions how and where to plant in order that the best results may be obtained.

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VOLUME XV.

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